QVADRIGA SALVTIS.

FOVRE QVADRAGESIMAL, OR LENT-SERMONS, preached at *WHITE-HALL*:

BY

IO. RAWLINSON Doctor of Diuinity, Principal of *Edmund-Hall* in *Oxford*, and one of his MAIESTIES Chaplaines in Ordinary.

OXFORD,
Printed by IOHN LICHFIELD and WILLIAM TVRNER, Printers to the famous Vniuersity, for ELIAS PEERSE. 1625.

(5,1), 26; (1), 29; (1), 29; (1), 28, (1)

UMI

TO

THE PRINCE HIS MOST EXCELLENT HIGHNES.

Most Gratious PRINCE,

LO, I præsume to offer to Your Princely *Highnes* a *Spiritual Chariot*, euen a poore *Quaternion* of Sermons, which I terme *Quadrigam Salutis, the Chariot of Saluation.* Wherein I haue expounded *foure Texts* of Scripture to You, as *Philip* riding in a *Chariot*, expounded to *Queene Candace's Treasurer, one Text* out of the Prophet *Esay*, Act.8. As *Ezechiel* saw in his Vision, *Rotam in rotâ, a wheele in a wheele*, so may it please Your

Act. 8.31.

Ezech.1.16.

Highnes to make *this*, *Quadrigam in quadrigâ*, *a Chariot within Your Princely Chariot*, (by carying it along with You in Your *Chariot*) I doubt not, but it wil be of like vse to You, as was *Elias* his *fiery Chariot* vnto him, to cary You vp to Heauen; for the present, by way of *Theological Contemplation*, & hereafter also, in Your due time, by way of *Beatifical Vision*. The *three first* of these Sermons were preached in Your Princely hearing: The *fourth* & *last*, in Your somuch deplored Absence. Yet, I know not, whether Your all-animating *Presence* gaue more life to the *three first*, or Your all-amating *Absence* to the *last*. For, no sooner did I heare the tidings of Your *Amorous Travels*, but I præsently fell in travell with that *Amatorious Text*, *Come with me from Lebanon, my spouse, &c.* In the prosecution whereof, I hope, I so behaved my selfe, as became a sober *Subiect*, and a modest *Divine*, not like a buisy *Statist*, or curious *Commonwealth-wright*. It pleased Your *Highnes*, in a sort to *owne* the *first* of the *foure*, by commanding a *Copy* of it,

2 Reg. 2. 11.

Cant. 4. 8.

it, ſo ſoone as I had preached it. It may pleaſe You now, with *it*, to accept other *three*, and to hide them (*all*) vnder the ſhadow of Your *Princely Feathers*, vnder which there is ſafety. For then as *Bethleem*, which by the Prophet *Michee* is called (LITLE) becauſe it was, in *quantity*, but a litle Village, yet by S. *Matthew* is call'd (NOT LITLE) becauſe it became *famous*, in that *Chriſt*, and *Dauid* were borne there; ſo this poore *Præſent*, howſoeuer *ſmall* in it ſelfe, yet by Your Princely *acceptation* may become *Great*; and in it the Philoſopher's rule made good, *Honor eſt in honorante, non in honorato*. Which *favour*, in an *humble boldnes*, he moſt humbly *begg's* of Your *Highnes*, who will neuer ceaſe, in his *humbleſt prayers*, eftſoones to recommend Your *Highnes* to the *higheſt favours* of the *moſt High*; as being

Mich. 5. 2.

Mat. 2. 6.

Moſt humbly, and dutifully devoted to Your Highnes,

IO. RAWLINSON.

UMI

THE DOVE-LIKE SOVLE.

A SERMON PREACHED BEFORE THE PRINCE'S HIGHNES AT WHITE-HALL, *Febr.* 19. 1618.

BY

I. R. D. D. and one of his MAIESTIES Chaplaines in Ordinary.

BERN. epist. 341.

Nonne & aviculas levat, non onerat pennarum, sive plumarum numerositas ipsa? Tolle eas, & reliquum corpus pondere suo fertur ad ima.

UMI

UMI

THE TEXT.

PSALME 55. 6.

Quis det, or, *Quis dabit mihi pennas, ſicut columbæ! tunc volabo, & requieſcam.*

Oh that I had, (or, who will giue mee) wings like vnto a doue! then would I fly away, and be at reſt.

PRAEFACE.

KIng *Dauid*, though for innocency not onely a *Doue*, but the *Phænix of Doues*, and ſo a notable *Type* of *Chriſt*, vpon whom the *Holy Ghoſt deſcended in the ſhape of a Doue*; () yet was his whole life nothing elſe, but *Bellum ſine induciis, a perpetual perſecution without intermiſſion.* Such was alſo the portion of *Chriſt* the Lord of *Dauid:* And ſuch, to the world's end, will euer bee the lott of thoſe that are the *heritage* of *Chriſt*.

Matt: 3: 16.

My Text import's no leſs; which, taken *Hiſtorically*, is the voice of *Dauid* purſued by his enemies; *Propheticall*y, the voice of *Chriſt*, at his paſſion; *Myſtically*,

ſtically, the voice of that *Myſtical Doue*, the *innocent Soule*, ſurrounded and invironed with the ſnares of Death; Euen *Generalis quædam querela*, (ſaith *Pellican*) *a general complaint of the malice of the wicked perſecuting the righteous.*

Pellican: in loc:

For (ahlas that ſo it ſhould bee! yet ſo it is)

Ter: Phorm:

Non rete accipitri tenditur, neq; miluio,
Qui malè faciunt nobis; illis qui nil faciunt, tenditur.
The net is not pitched for rauenous birds, as are the hauke, and the kyte, but for poore harmeles birds, that neuer meditate miſchiefe. And,

Iuvenal:

Dat veniam corvis, vexat cenſura columbas.
The Doue ſhall ſurely be ſhott at, when the carrion Crow ſhall go ſhot-free.

It will then be no newes vnto you, that here the *faithfull Soule*, the *Spouſe*, the *Loue*, the *Doue* of *Chriſt*, when *trouble and heavines take holde vpon her*, and *the flouds of Belial compaß her about*, *Tanquam avis è caveâ liberari cupit*, (as *St Auſtin* ſpeakes of the cloyſter'd *Monkes* in his time) *Deſireth like a Bird to be looſed out of her cage.* Or, that, as *Ionas* (by interpretation a *Doue*) after *three dayes* and *three nights impriſonment* in the *whales belly*, could not but long after his enlargement; ( ) So the *Doue-like Soule* of man, when not *three*, but *many dayes*, and *moneths*, and *yeares*, ſhe hath ben *impriſoned* in the *body*, hath a longing deſire to be *enlarged*, and to *fly* vnto God that made her; And ſo *mourning* like a *Dove* in devoute *ſupplication*, and *mounting* like a *Dove* in diuine *ſpeculation*, breake's forth into theſe *ſad elegies*; *Oh that I had wings!* and, *Ahlas, that I have*

Auſtin: de opere Monach:

Ion: 1: 17:

have not wings! Wo is me, that I am constrein'd to dwel with Mesech, and to have myne habitation among the tents of Kedar. Like as the Hart desires the water-brooke, so longeth my soule to be with thee, O God. I desire to be dissolued, and to be with Christ. Psal: 120: 4. Psal: 42: 1. Phil: 1: 23.

Who will giue me wings, &c.

PARAPHRASE

Which is, as if the *poore distressed Soule*, pathetically bemoaning her forlorne estate of pilgrimage, should thus more plentifully enlarge herself. My *Spouse* is already asceded higher than the *winds*, than the *clouds*, than the *highest heavens*; and I (*poore Soule!*) as a *husbandles widow*, as a *tutorles Orphan*, as a *comfortles exile*, am left desolate and disconsolate in this *valley of teares*; none to care for mee, none to comfort mee, till I have regained him whome I *love*, and in whome I *liue*. Nay, (which worse is) this myne owne *familiar friend*, this neareſt and deareſt *companion* of myne, my *body*, is euen a *burden* vnto mee. The weight of it, and of the sins that hang so fast on it, doth so clogg and shackle mee, so glew and nayle mee to the *earth*, that I cannot raise, or reare vp my selfe towards *heaven*. Or let him therefore descend to relieue mee, being *Filia*, *Sponsa*, *Soror*, his *Daughter*, and *Spouse*, and *Sister*; Or let him *giue me wings*, wherewith I may ascend to him, *vnder the shadow of* whose *wings* I shall surely *rest* in safety. Psal. 91: 4.

I must confess, it was the very bitternes of extremity that *first* compell'd me to *love* him, though of himselfe no less *lovely* than *Love* it selfe. It was the *sharpe sauce* of afflictions that gaue *edge* to myne affections, and *sharpen'd* myne *appetite* to that *sweete*

meate that endureth to euerlasting life. But *now*, having had some litle *fore-taste* of him, I am euen in an *holy extasy*, so ravished, so transported with a fervent desire of him, and of his presence, that, *Vbi sum, ibi non sum; vbi non sum, ibi animus est, where I am, there I am not; and where I am not, there am I.* For, *Anima est vbi amat, non vbi animat, The soule is where it loueth, not where it liueth.* Now sigh I not so much for the *præsent dangers* I would decline, as because of my *absent Loue*, whom I most desire.

Plaut:

Erasm:

Who will giue me wings! &c.

In the *scanning* of which *verse, ye will obserue with mee*

PARTITION.

1 The *Efficient*, or *Author* of these *wings*, *God*, *Who will giue mee? Who?* that is, who but *God?*

2 The *Matter* of the *wish*; *Wings*. *Who will giue mee wings?*

3 The *Forme* of those *wings*; *Doue-like*. *Who will giue mee wings like vnto a Doue?*

4 The *End Mediate*; *Flying*. *Then would I fly away.*

5 The *End Vltimate*, *Resting*. *And be at rest.*

1 *Who will giue mee?* There's *Christian Humility.*

2 *Who will giue mee wings?* There's *prudent Celerity.*

3 *Wings like vnto a Doue?* There's *innocent Simplicity.*

4 *Then would I fly away.* There's *devoute Sublimity.*

5 *And be at rest.* There's *permanent Security.*

1 *Who*

1 *Who will giue mee?) Rogat potiùs, quàm interrogat, It's rather a Request, than a Question*; an *Optatiue*, than an *Interrogatiue phrase* of speach. A *phrase* very frequent in the Old Testament. But I will not loade you with *instances*. I will quote you onely *two*. The one, out of Exod. 16. 3. *Quis det mortui essemus!* say the *Israelites*, murmuring against *Moses* and *Aaron* in the wildernes. Where the Septuagint reade it ὄφελον, *vtinam! Oh that we had dyed by the hand of the Lord, in the land of Ægypt!* The other, out of 2 Sam. 18. 33. where *Dauid* lamenting the death of his son *Absolon*, cryeth out, *Quis det mihi, ut pro te moriar! Oh that I had ben so happy, as to dy for thee!*

1 *Quis det!* or, *Quis dabit mihi!*

Exod: 16. 3.

2 Sam. 18: 33.

1 *First* then for his *phrase*, (*Quis det!*) It's worth the observing, that he speakes of *God* with a *Quis*. Not with a *Quis* of *curious inquisition* after his *Essence*, which is *vnsearchable*; but with a *Quis* of *pious admiration*, in reguard of his *Power*, which is *vnspeakable*. And because there is nothing that he *cannot*; but he *can* whatsoeuer he *will*, therefore my Prophet saith not, *Who can?* but *who will giue? God*, whose *Name* is WONDERFVL, () *Admiratione, non ratione excipiendus est*: His Essence, and his Power would be *admired*, rather than *inquired*; *adored*, rather than *discussed*; lest *soaring* too-buisily into so high mysteries with the *wings of præsumption*, it fare with vs, as with the *fly* about the *cup*, or the *moath* about the *candle*; the fate of the one being to be *drown'd*; of the other, to be *burn'd*.

Esa: 9: 6.

2ly, If any shall aske me, *Quis est Quis? Who is this*

Iob: 21: 15. *Who?* which is all one with that *Atheistical demaund*, *Quis est Omnipotens? who is the Almighty?* I will turne him to *Dauid's Psalme* of *Qui's* for his answere. *Qui facit mirabilia magna solus. Qui fecit cælos in intellectu. Qui firmavit terram super aquas*; with a number of *Qui's* besides. ( ) That *Qui* is the *Quis* that is here meant. St *Chrysostome* writing vpon those words, Psalm: 53: *Quis exurget mecum contra iniustos?* saith, it is *Quasi perlustrâsset omnes creaturas, as if my Prophet had taken a diligent survey of all the creatures of the world*, and finding among them all, none to assist him, is thereupon faine to fly vnto *God* vnder the name of *Quis*.

Psal: 135.

Chrysost: in Psal: 53.

Ruffin: in loc: And in like sort doth *Ruffinus* paraphrase my Text (though applying it to the *resurrection* of *Christ*) *O father* (saith he) *raise me vp againe by thyne almighty power; Nam quis alius præter te, &c. For who but thou alone is able to giue mee wings?*

3ly. My Prophet, in this *Option*, or *wish*, (*Quis dei!*) reade's vs an excellent *Lecture* of *Humility*; to learne vs *whence* these *wings* are to be had; that they are not *Natiuæ*, but *Donatiuæ*; we haue them not of *our selues*, but are to beg them of *God* by prayer, *from whom euery good giuing, and euery perfit gift cometh.* ( ) *Semper enim petitur, quod semper optatur*; For a *Christian wish* (saith *Austin*) *doth euer include a prayer.* And, *Incassum laborat, qui aliunde virtutes acquirendas putet, quàm à domino virtutum, He looseth his labour* (saith *Gregory*) *who thinkes to haue the wings of virtues, vnless he haue them from the Lord of hosts, the Lord of all virtues.*

Iac: 1: 17.

Aust: l: de vit: innocent:

Gregor:

He

He it was, that when *the Dragon stood before the woman, ready to devoure her childe, so soone as shee should be delivered, gaue wings to the woman to fly* from him *into the wildernes.* ( ) The fowles of the aër *(Igraunt)* are by an Hebraisme call'd *Domini alarum, Maisters of the wings*; ( ) But *Dominus alarum, dominus exercituum, the true Lord and Maister of the wings, is the Lord of hosts*; ( ) *Our winged hosts.* For, *armies* also are said to haue *Alas, wings*; because the *side-parts* thereof were *so* marshalled of olde, *Vt similitudinem volantis tota acies haberet, that the whole army had the resemblance of a flying bird.* Insomuch that the Prophet *Esay*, ( ) speaking of the mighty *army* of the Kings of *Assyria*, describes it by this metaphor, *Extensio alarum, the stretching out of his wings shal fill the breadth of thy land, ô Immanüel*; that is, the breadth of the land of *Iuda. He* (I say) that is the *Lord of hosts*, & so of the *wings* of *hosts, he* it is, & none but *he*, that is the *Lord* of the *wings*, the *Doue-like wings* of the *Soule.* Nay more, *Idem dator, & redditor, he is both the giuer, & the restorer of them.* St *Austin* will make it plaine; ( ) *Quia, si desunt, dat: si ligatæ sunt, soluit : because if the soule want wings, he giue's her wings : if her wings be tyed, he looseth her wings.* For, he that *looseth* the *wings* of a bird, that are tyed; *Aut dat, aut reddit illi pennas suas, He either giue's, or restore's her wings.* For, albeit she had *wings*, yet after a sort she had them not, while she could not command the *vse* of them. But *wings* (I am sure) the *Soule* hath none, nor none can haue, either *fast*, or *loose*, vnless they

Apoc: 12: 14:

Ecclesiastes 10: vlt:

Psal: 60: 10.

Esa: 8: 8.

Aust: in Psal:

they be first giuen her by this *Quis*, the *Lord* of the *wings*. And so, from the *Author* of the *wings*, (*God*) I come to the *Matter* of the *wish*, *wings*. *Who will giue me wings?*

2 PENNAS. The *righteous man* being in a wonderful streight, not knowing how, or which way to turne himselfe, what doth he? Doth he grow so male-content within himselfe, as in a desperate moode to say, *Who will giue me* a *knife*, and I will *stab my selfe?* Or, so furiously enraged against his enemies, as in a bitter pang of impatience, to cry out, *Who will giue me* the *horne* of an *Vnicorne*, that I may *goare* them? Or, the *teeth* of a *Tygre*, that I may *teare* them? Or, the *pawes* of a *Lyon*, that I may *rend* them? Or, the *Ey* of a *Basiliske*, that I may *slay* them? Or, the *Head* of a *Serpent*, that I may *malitiously plott* against them? No such matter. But, *who will giue mee wings like a Doue*, wherewith I may *rid* and *expedite my selfe* from them?

Laërt: l: 6: in vit: Diogen: For, albeit *Plato defined Man*, to be *Animal bipes, implume*, ( ) *a two-footed creature, without feathers*; yet may wee truly affirme of the *devout man*, that he is *Animal bipes, bipenne, a two-footed*, and *a two-winged creature*: *Two-footed*, in respect of his *body*; *two-winged*, in respect of his *soule*. And in *this* sense doth *Theodorite* terme him *Animal alatum, a winged creature*; *Quia quum in terris vt animal versetur, vt avis tamen in sublime volat*, *because though his body soiourne here on earth, yet doth his soule, like a bird, soare vp to heauen.* So doth *Zoroastes* (in *Picus Mirandula*) instruct his Scholars,

Theodorit: Pic: Mirandul: Orat:

Animam

Animam esse alatam, that the Soule of man is winged; and that, when those *wings fall off*, *Præceps fertur in corpus, then shee pitcheth downe headlong into the body:* but *Illis succrescentibus, ad superos revolat: when they grow out againe, then she flyeth vp againe.* And for the better *growth* of their *wings*, he wisheth them, to *water* them with the *waters of life*, which (he tell's them) must be *drawne* out of the *foure riuers in Paradise; Pishon, Gihon, Hiddekel,* and *Perath*; by his interpretation, *Rectum, Expiatio, Lumen, Pietas: Rectitude* of *will*, *Expiation* of *worke*, *Light* of *knowledge*, and *Piety* of *devotion.* Gen: 2: 11.

Mons Dei, mons excelsus; ( ) *The mount of heauen is a high mount. Vel scalis, vel alis opus est, The soule must either mount vp a Iacob's ladder, or else shee must haue wings to mount her vp thither. Wings;* whose *extension* must be in the *longitude* of *hope*; whose *expansion* in the *latitude* of *loue*; whose *elevation* in the *altitude* of *faith. Wings*; *ad erigendum*, to *raise her vp* to take her *flight:* and *Ad dirigendum, to direct* her *flight* to the marke: and lastly, *Ad regendum, to steere and guide* her course in the way to the marke. Psalt 68: 15. Gen: 28: 12.

But I shall tell you a *wonder*. The *soule* hath not 1 *pare* of *wings* onely, as haue *birds*; nor 3 *pare* as haue the *Seraphins*; but 6 *pare*, if we will beliue the learned. Esa: 6. 2.

1 *One* pare I finde in *Viegas*, ( ) to be *Præteritorum Dolor, & Cautio futurorum: a godly sorow for sinnes past, and a wise prævention of future sinnes*; the *two parts* of *Repentance*, which *cover* the *nakednes* of the *soule*, as *wings* do the *nakednes* Viegas in Apoc: 12.

of a *bird's body.*

Gerson, ser. 58. 2 *Another* pare I finde in *Gerson* () to be *Spes, & Timor; Hope, and Feare.* The *right wing, Hope;* because of the mercy, and fauonr, and bounty of *God:* the *left wing, Feare;* because of the misery, and frailty, and necessity of *man.* And as a *bird* (saith he) by her *wings* is kept from *falling to the ground:* so the *soule*, while with these two *wings* shee is lifted aloft in prayer, is kept from *falling into sin.*

Marsil. Ficin. l. de Christian. Relig. præfat. sub init. ¶ A *third* pare I finde in (that greate *Platonick,*) *Ficinus*, to be *Intellectus voluntatem illuminans, & voluntas intellectum accendens: Vnderstanding, or Reason illightening the will; and will inflaming the vnderstanding:* Which by devoute *Bernard*, (the *Father of devotion,*) are otherwise termed *Agnitio, & Devotio, Knowledge*, and *Devotion:* Neither of them can *sublimate* the *soule* without the other. *Devotion*, without *Knowledge*, being but *blinde zeale:* and *Knowledge*, without *Devotion*, but *learned impiety.* Both therfore must *Pari gressu in Deum tendere, be yoake-fellowes* as it were *in the way to God.* For, where the *light of intellect* is quite put out, as in the *Romish* Liturgy, which (forsooth) must be read in an vnknowne tongue, there what *warmth of zeale* can be imparted to the cold affection of the ignorant Idiot? And on the other side, where there is *knowledge* without *zeale*, (which is not the least blemish of our *English* Professours) there may that *olde taunt* be fitly taken vp; *Prævolat intellectus, & sequitur tardus, aut nullus affectus: The vnderstanding flyeth before, but the affection cometh limping a long way*

Bernard. de verb. Esa. Proph. ser. 4.

after,

after, if at all.

4 A *fourth* pare I find in *Parisiensis*, ( ) to be *Contemptus Mundi, & Amor Cælestis regni: a contempt of the world, and worldly things, and a desire of heauen, and heauenly things.* For, neither can we be *fully weaned* frō *this world*, vnless we be *truly enamoured* with that *other world*, nor *truly enamoured* with that *other* world, vnless we be *fully weaned* frō *this* world.

Gul: Paris: ser: in Ascens: Dom:

5 A *fift* pare I finde in *Hugo de S^to Victore*, ( ) to be *Gemina Charitas, a two-fold Loue; In Deum: In Proximum*, the one, *towards God:* the other, *towards our Neighbour:* because, as a bird is *covered* with her *wings*, so doth *Loue couer a multitude of sinnes.* ( ) But, *Hæc charitas non qualiscunq; est*, (saith *Austin*) *It's not euery sick feather of loue, that is fitt to be stuck in these wings.* For first, our *loue to God* must be such as is *God's* to *vs*; *Voluntary*, not *Mercenary*: & then, our *loue to our Neighbours*, such as we would wish our *Neighbour's* should bee to *vs*; *sincere*, without *hypocrisy: Permanent*, without *vncertainty*: and (which must be the ground of both) *Religious*, without *impiety.* For, euen the *wicked* are leagued and *linked* together in the streightest bonds of a *streined conscience:* and they are said *entirely* to *loue* one another, impatiently to beare the absence one of another, exceedingly to delight in the company and conference one of another. But, *Amor iste Tartareus est, This loue* (saith *Austin*) *is a hellish, diuelish loue. Viscum habet, quo deÿciat in profundum, non pennas, quibus levet in cælum: It hath in it bird-lime, to catch and cast vs into hell, not wings, wherewith to*

Hug: de S: Vict: Instit: Monast: ser: 97:

Iac: 4: 20:

Aust: præfat: in Psal: 140:

Aust: ibid:

elevate and lift vs vp to heauen.

6 The *sixt* and *last* pare I finde in *Petrus Blesensis*,() to be *Actio, & Contemplatio, Action, and Contemplation.* For, in both these must a Christian man enterchangeably buisy himselfe. His whole *life* must be as a *Iacob's Ladder:* () The *foote* of it fixed on the *earth* by *Action*, but the *top* reaching vp to *heauen* by *Contemplation.* One while he must be *Angelus ascendens, an Angel ascending* to the *service* of *God* by *Contemplation*: An other while, *Angelus descendens, an Angel descending* to the helpe of his *Neighbour* by *Action.*

Petr: Blesens: ser. 51.

Gen: 28: 12.

The *two Maister-feathers*, in the *wing* of *Action*, are; *Obedience* in the *heart*, to obey what God commaundeth;() and *Execution* in the *hand*, to performe what he enioyneth.()

Psal: 57: 8.
Psal: 40: 10.

The *two Maister-feathers*, in the *wing* of *Contemplation*, are; A *Persuasion* of God's *Power*, to make vs ἰσαγγέλοι, *equall with the Angels:* and a *Confidence* in his *Mercy, that he will haue all men to be saued.*()

Luc: 20: 36.
1 Tim: 2: 4.

Lo; the *soule* of the righteous hath *sixe pare* of *wings.* The first pare, *A godly sorow for sinnes past, and a wise prævention of future sinnes.* The second, *Hope, and Feare.* The third, *Knowledge, & Devotion.* The fourth, *a Contempt of the world, and worldly things; and a Desire of heauen, and heauenly things.* The fift, *the Loue of God, and the Loue of our Neighbour.* The sixt, and last, *Action*, and *Contemplation.*

Do ye wonder at this? St *Austin* make's this wonder yet more wonderfull. For he saith plainely, that *Pennæ sunt virtutes, the wings of the soule, are the virtues*

Aust: in Psal:

virtues of the Soule; and so consequently, the soule hath so many *wings*, as shee hath *virtues*. For, it is not with the *soule*, as with other *winged creatures*; of which the Naturalists observe, that *Volatilia imperfecta plures habent alas, quàm perfecta: Such as are imperfit haue more wings than the perfit*; as, we see, there are certeine *imperfit insect flyes*, that haue *foure*, or *fixe wings*, whereas *birds* which are *perfit* creatures, haue but *two*. No; the *multiplicity* of the *soule's wings* is no argument of the *imperfection*, but rather of the *perfection* of the soule, which the more *virtuous* it is, the more *perfit* it is, and the more *perfit* it is, the more eager it is to atteine to the highest *pitch* of *perfection*,

But, because *Properanti etiam celeritas mora est: He that hasteneth, think's quicknes it selfe to be but slacknes*; therefore the *deuoute soule* hying and hastening forward in the way to God, content's not herselfe with *leggs*; hardly with *wings*. For, it's not *euery wing* that will serue her turne: but shee must haue either *Pennas auroræ*, *the wings of the morning*; () whose *winged* light *flyeth* from East to West in an instant, and filleth the whole Hemispheare with her brightnes: or else *Pennas Columbæ*, *the wings of a Doue*; which are *Pernicissimæ, vt eam accipiter assequi non possit*; () *so admirably swift, that she infinitely out-flye's the hawke*. So, shee summe's not vp her *wish* with *wings*; but (in the *third* place) shee must haue *wings like vnto a Doue*.)

Psal: 139: 8.

Pellican: & Emmin: Sa:

3 SICVT COLVMBAE.

As *God*, of all the *fowles* of Heauen, hath chosen to himselfe but one *Doue*; () so the *faithfull soule*, of all

2 Esdr: 5: 26.

all the ſowles *wings*, hath choſen onely the *Doues wings*. For, not birds of euery feather can reach ſo high, as *Heauen*. The *ſoule* that will *fly thither*, muſt haue not onely *Pennas, wings*; but *Pennas, Sicut Columbæ, Doue-like wings*: And *Sicut*, not onely *Similitudinis*, but *Æquiparantiæ*, *like them* not for *ſhew* onely, but for *vſe* too.

There's a *great family* of *Sicut's* in the world. Many that are onely *Sicut collum Columbæ, like the Doue* in *nothing*, but in her *neck*. As that hath in it *Colores Iridis, all the colours of the raine-bow*: ſo haue they *colores veritatis, all the colours of truth & honeſty that may bee*. But, *veritas ſine fuco eſt, true honeſty*, as it *feareth*, ſo it *loueth no colours*; becauſe the *more colours*, the *leſs honeſty*.

Sayde I, in *nothing like* her, but in her *neck*? Yes, in her *voice* too. For, ſo is the Church of *Rome*; haueing *vocem columbinam*, but *vitam corvinam*, () *the voice of a Doue*, prætending nothing but *ſimplicity*: *but the life of a crow, vivens cadaveribus, liuing by the death, and downefall of Princes*.

Humfred: confut: Campian: rat: 3.

Againe, There are many that haue *Pennas*, and *Pennas Sicut, wings*, and *wings like*: but *like* to *what*? Not *Sicut columbæ, like vnto a Doue*: but

1 *Sicut Cicadæ, like vnto a Graſſhopper: Pennas, quibus à terrâ elevari non poſſunt*, () *Wings that cannot lift them vp from the earth*. Or, if they do, it is but *Per ſaltum*, not *Per volatum*; *they onely ſerue them to hop, not to fly with*. No ſooner *vp* from the earth, but by and by *downe* againe. *Such* are *they*, whoſe *devotion* is *ſoone hott, ſoone colde* againe. They could like

Gerſon: medit: 70: circa Aſcenſ: Dom:

like it well, to go to heauen *Per saltum*, as it were *at one iump*, without more adoo: but *Per volatum*, *by flying*, (by a cõstant course of well-doing), that's too-laborious for them: they cannot, they will not endure it.

2 Or, *Sicut Milui*, *like vnto a Kyte*, *Qui sursum volat, ut prædam in terrâ commodius despiciat*; *Which mount's high, that he may the better espy a prey below*; vpon which he præsently *dismount's* againe, and liue's vpon spoile and rapine, either of *liue* pullen, or of *dead* carrion. *Such* are they that make a goodly *shew* of *mortification*, of *holines*, of *retiredness from the world*, euen as if they were *rapt vp into* St *Paul's third heauen*; Yet none, whose *Ey*, and whose *heart* is more firmely *fixed vpon the world*, than theirs.

3 Or, *Sicut Falconis*, *like vnto a Falcon*; which can finde no *rest* for his *wings*, because he is euer buisy in pursuite of a prey. *Such* are they that greedily rise by others ruine; of whom the Lord complaineth, Ier: 2: 34: by a *metaphor* taken from birds that *steine* their *wings* with *prey*; *In alis tuis inventus est sanguis: In thy wings is found the blonde of the soules of the poore innocents.* Ier: 2: 34:

Or, *Sicut Struthionis*, *like vnto an Ostrich*, which is a *bird-beast*; () halfe a *bird* of the *aër*, and halfe a *beast* of the *earth*: and he hath such a weighty body, that he cannot mount vp to *fly* aloft; but flickereth in such-wise, as he cannot be out-gone. *Such* are those *holy-vnholy worldlings*, that will needes *mingle heauen and earth* together; that will seeme to haue their conversation in *heauen*, when yet their affections weigh *Calvin: in Iob: 39: 16: & Aquin 12e: q. 102: art: 6.*

weigh them downe to the *earth*; that (contrary to the
2 Tim: 2: 4: *Apostle's* rule, 2 Tim: 2:) will *Deo militare, & sæculo se implicare: be God's souldiours, and the world's solici-*
Matt: 6: 24. *tours*. Nay, (contrary to our *Sauiour's* rule, Mat. 6: will *Deo & Mammonæ servire, diuide their service betwixt God and Mammon.*

5 Or, *Sicut Pavonis, like vnto a Peacock*, whose
Iob: 39: 16. *pleasant wings*, (as the holy man *Iob* call's them) more *pleasant* to *others*, than *profitable* to *himselfe*, are more for *ostentation*, than for *vse*. *Et dum plumas*
Fulgent: Mythol: *ostentat, posteriora turpiter nudat*, saith *Fulgentius*; *and whiles he spreade's out his gaudy plumes, he displaye's the ouglines of his hinder-parts. Such* are our *Angelicall Gospellers* at this day; who yet *differ* from the *Peacock* in *this*, that whereas the *Peacock* is saide to haue *Argus his Eyes* in his *tayle*, they (it should seeme) haue them in their *heads*. Else, how could they espy so many *superstitious obliquities* in our Church, where our *Eagle-eyed Prælates* can see none? These men, while they *spreade* out their gay *plumes*, (*Iactantiam in verbis, arrogantiam in factis*) while they *simper* it *deuoutly*, and yet *raile Iesuitically* against *Church*, and *State*; while they heare Sermons, pray, giue almes, make a *sowre Lenten-face* (all, *to be*
Matt: 6: 5. *seene of men*, Matt: 6: onely; they loue not to be seene to *fast*, but with *full bellies*) what do they but shew the *ouglines* of their *hinder-parts*? bewray the *fearefulnes* of their *later* end?

6 Or, *Sicut Sturni, like vnto a Stare*; which first suck's vp the *pigeon's* eggs, and then *flyeth away*. Such were the *thieuish Monkes* in St *Austin's* time, whome he

he thus derideth;( ) *O si illis Dominus pennas daret, vt tanquã sturni fugarentur! O that they had wings, that they might be chased away like stares!* And *such* are the thieuish *Iesuites* and *Seminaries* at this day, who *creepe into widow's housen, and leade captiue simple women laden with sin*, as the Apostle speake's, 2 Tim: 3: and when they haue so done, they are gone; like that *olde Seminary* (euen the *Father* of *Seminaries*) the *Diuel, Qui superseminavit, & abijt:( ) who, when he had sowed tares among the good corne, went his way.* Of *them* I will not say, as St *Austin* of the *Monkes, O si illis Dominus pennas daret!* but, * *O si illi Domino Regi pænas darent, ut tanquam sturni fugarentur! O that my Lord the King would giue yet* (if it may be) *some stricter order, for the banishing of these egg-sucking stares* out of the *Doue-coate* of our *Church!* otherwise likely, within a while, to become a *Cage* of *vncleane birds*; a place *for Zijm and Ohim, the Satyres, and the Scritche-owles* of *Rome to lodge in.*

Austin: de opere Monach: c: 23.

2 Tim: 3: 6.

Matt: 13: 25.

* Praised be the Lord: for he hath heard the voice of my humble petitions, Psal: 18: 7. Iunij 14: 1624.

Apoc: 18. 2. Esa: 34: 11.

7 Or, *Sicut Anseris, like vnto a Goose*; whose *wings* are but of litle vse, saue onely to make *pennes* with. *Such* are that rabulous rabble of *Romish Rabsakehs: (Stapleton, Parsons, Becanus, Tortus,* and other *birds* of the *same feather*) *set to keepe the Capitol* of the *Church* of *Rome*, and with the *gaggling* noise of their *scribbling Goose-quills*, to giue warning of whatsoeuer *hostile impressions.* With them they daily make *flying bookes*; like *Zacharie's Volumen volans*; his *flying booke of curses*, Zach: 5.) *Flying?* I might haue said, *Lying bookes*, that spare neither

Zach: 5: 1.

King, nor *Kæsar*, that is against them.

8 Or, *Sicut Vespertilionis*, *like vnto a Batt*; which (with the *adulterous ey*, Prou: 7:) watcheth for the *twi-light*. Such are our *Æquivocal Protestants*, who loue the *twi-light* of *truth*, better than the *noone-light*; whose Religion may well enough be declined with the article (*Hoc*) for it is of the *Neuter gender*; Not much vnlike him (in *Pliny*) whose picture was so ambiguously drawne by *Polygnotus Thasius* a c. nning Painter, that it was doubted, *Ascendentemne cum clypeo depinxisset, an descendentem: whither he had painted him climbing vpward, or going downeward with his shield*. For, so cunningly do these *Vtrinquetaries* cary theire *shield of faith*, (as the Apostle call's it, Ephes: 6:) that it iustly may be doubted, whither it be to *defend Vs*, or our *Aduersaries*. They haue one foote within thy gates, O *Ierusalem!* another within the gates of *Babylon*: One, within thy Church, O *England!* another within the Church of *Rome*: One *wing* to *fly to vs*: and another, to *fly from vs*.

Prov: 7: 9:

Plin: l: 35: c: 9.

Eph: 6. 16:

9 Or, lastly, *Sicut Icari*, *like vnto Icarus* in the Fable; who for want of better, got him *Alas cereas*, *wexen wings*, which so soone as they were melted with the heate of the Sunne,

Icarus Icareis nomina fecit aquis; *Downe come's Icarus into the Icarean Sea*, and becomes (if I may so speake) a *God-father* to the Sea that *Christen'd* him. Such are those *Mountebanke*-Diuines, who sometimes *fly* aloft to high place, not *Alis scientiarum*, *with the wings of knowledge*; but, *Alis diuitiarum*, *with*

Ovid.

with the wexen wings of their riches: For, as *riches make themselues wings, and fly away,* ( ) so do they also make *wings* for those that haue them *(Icarean, wexen wings:* euen of the *wexe* of the *King's Broade Seale)* wherewith they *mount* them aloft to præferment. Prou: 23: 5.

But, *(* beloued *)* it's none of these *SICVT'S* will serue the turne; Not *Sicut Cicadæ, wings like a Grasshopper;* or *like* a *Kyte;* or *like* a *Falcon* ; or *like* an *Ostritch;* or *like* a *Peacock;* or *like* a *Stare* ; or *like* a *Goose;* or like *Icarus* ; (these are *Alæ malæ , sory wings to soare with;*) but *Sicut Columbæ, wings like an innocent Doue,* wherewith to *fly* from *such wings* as these. *They, they* be the *wings,* which the righteous soule somuch desireth. For, *wisdome* (with her *retinue* of *graces* and *virtues) will not enter In malevolam animam ; into any but an innocent soule.* ( ) It's therfore our Sauiour's aduise to his Disciples, *( ) Be ye wise as Serpents , and innocent as Doues: Wise as Serpents, Vt antiquo Serpenti resistatis : that ye may be able to resist that olde Serpent , the Diuel ; and innocent as Doues , Vt Columbæ, spiritui Sancto, placeatis ; that ye may please the holy Ghost, who came downe in the forme of a Doue.* He would haue them to be *Vt Columbæ sine felle , as Doues without gall or bitternes;* but not like *Ephraim,* Ose: 7: *Vt Columba sine corde: as a Doue deceiued, without heart.* The *Diuel* is a *winged Serpent,* swift to make after you. It is then but needefull, that ye be *winged Doues,* swift to fly from him. Πτέρυγες φιστεῶς χαρίσματα ἁγίου πνεύματος: *The wings of the Doue (* saith *Suidas)* are the *gifts and graces of the holy Ghost;* the wings, that make the godly,

Sap: 1: 4. Matt: 10: 16. Matt: 3: 16. Ruffin: in loc: Ose: 7: 11. Suidas.

godly, (yea, *though they haue lyen among the potts*, as being *black* with *afflictions*) to be *Sicut pennæ Columbæ deargentatæ*, Psal: 68: *as the wings of a Doue that is covered with syluer, and whose feathers are like yelow gold*; that is, *right deare and pretious in the sight of God*. These *wings* till we haue obteined of *God* by *prayer*, *fly* we cannot: but when once wee haue obteined them, then we may, & must *fly*; which is my *fourth* point. *TVNC VOLABO, then would I fly away.*

Psal: 68. 13:

4 TVNC VOLABO.

No sooner were the *creples leggs* restored vnto him by *Peter*, but he *walked*; () So, no sooner must we haue *wings giuen* vs by *God*, but we must *fly*. For, what are we the better to haue *wings*, if we *vse* them not? Or, how do we *vse* them, if we *fly* not with them? For, a *wing*, (say the *Greekes*) is call'd πτερον, *quasi* πτηνον, of πτημαι, *to fly*. And πτερῶ δύναμις τὸ ἐμβιβάζειν ἄνω, saith *Plato*, *the vse and office of a wing, is to heaue vp that which is heauy towards heauen.*

Act: 3: 8.

Plato.

The *Soule* then that wilbee *Avis Paradisi a bird of that heauenly Paradise*, must be not onely *Pennata*, but *Volatilis* too, shee must not onely *haue wings*, but shee must *fly*. So shall shee be sure to haue the comfortable *gale* of God's *Spirit* to further her, as *birds fly* best, when they haue the *winde* with them. I say, shee must haue *wings*, not onely *Ad velandum, to couer her nakednes*, but *Ad volandum* too, *to lift vp her sin-bred weightines*; *Wings*, *Quibus levet se supra se* (as *Bernard* speake's) *wherewith shee may lift vp her selfe aboue her selfe*; *Wings*, *Quas dum portat, portatur: which while shee carieth* here on *earth*,

Bern: Austin: de verb: Apost: ser. 24.

earth, herselfe is by them caried vp to *heauen*; *Wings*; that shee may *Volare*, not *Conniti*; πτήσεσθαι, not πτερυγίζειν, *fly*, not *flicker, and flutter to no purpose*; like yong *calow chickens*, whose *wings* are not yet *growne*. And againe; Shee must *Volare*, not *Humi reptare: fly, not creepe vpon the ground*, by setting her heart vpon *earthly* things; like *wormes*, and *serpents*, which *go vpon their breast and belly.()* Gen: 3: 14.

But, as our *wings* are not *material wings*: so neither must our *flight* be a *bodily flight*; lest it fare with vs, as with King *Bladud* the builder of *Bath*, who (as our *English* Chronicler report's) after many yeares study at *Athens*, and 20 yeares reigne here in *England, brake his necke, while (Simon Magus*-like) *he attempted to fly in the aër.* Stow Chronic: Egesipp: l: 3: destr: Hieros: c: 2.

No; our *flight* must be a *spiritual*, not a *bodily flight*. But, *whence?* and *whither* must we *fly? whence?* but *à solicitudine sæculi? from the turbulent cares of this world? whither?* but *Ad solitudinem cæli? to the sweete repose of a better world? whence?* but *Ab hominibus abhominabilibus? from men that are abhominable in their doings? whither?* but vnto *God*, who is *fugientibus refugium? a refuge for all them that fly vnto him?* And wisdome it shalbe for vs to *fly vnto him*, sith *from him* fly we cannot, whithersoeuer we *fly*. Psal: 57: 5. Psal: 18: 2. Psal: 139: 8:

This (beloved) should teach vs *sublimity* in our *flight*; not to *fly low* & close to the ground, like *swallows* against a storme; but to *raise* our *flight* to a high pitch, euen as *high*, as the *most High*; as did *Moses* when he *saw* him who is *invisible*. For, *Mens quavis ave levior, cùm Deus pennas aptârit, prætervolat montes*, saith Heb: 11: 27. Chrs: est.

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Chrysost: The soule, when God hath once furnished her with wings, flye's, lighter than any bird, ouer the highest mountaines. And so (as the same Father sweetely elsewhere) *Vt Deus in cælo dicitur, & tamen est in terris; ita nos in terrâ, & tamen in cælo sumus: As God is saide to bee in heauen, and yet is also here on earth, so we that are here on earth, are yet also in heauen.*

Idem hom: 16: in ep: ad Hebr.

But, as the *Fowler* hath many wiles, wherewith he beguile's the seely bird: so the *Diuel*, who is *Auceps, & proditor animæ; a cunning fowler, and a pestilent traytour to the soule*, hath many meanes to hinder her *flight* to *heauen*.

1 Now he raiseth vp a *tempest of tribulation* against her, which so clott's, and clog's, and prægravate's her *wings*, that shee becomes (as *Gerson* speake's) *Similis passerculo compluto; like a weather-beaten sparow, whose wings are so wett, he cannot fly.*

Gerson.

2 Now hee *lure's* her vnto him, with the sweete *baites* of the *flesh*.

3 Now he seeke's to *catch* her in the *pitfall* of *concupiscence*.

4 Now to *entangle* her with the curious *networke* of *pride*.

5 Now to *inviscate* her with the *bird-lime* of *couetousnes*. For, *Amor rerum terrenarum, viscum est spiritualium pennarum: The loue of earthly things* (saith *Austin*) *is as bird-lime to our spiritual wings.* Behold, no sooner canst thou *couet*, but thou art *caught*. *Quando volabis, vbi verè requiescis, quando hic, vbi malè hæsisti, requiescere voluisti? O when wilt*

Aust: de verb: Dom: ser: 33.

Ibid:

wilt thou fly thither, where thou may'ſt reſt indeede, ſeeing thou deſireſt to reſt here, where thy feathers are thy fetters? For, *Ligatæ pennæ onus faciunt*, as the ſame *Auſtin* elſewhere; Though as good *no wings*, as *lame wings*, yet as good *lame wings*, as *limed wings*; becauſe the *wings* of a bird, when they are *bird-limed*, are euen a burden vnto her; which yet, otherwiſe, ſerue *Ad elevandum, ad alleviandum*; not onely *to lift her* vp, but *to lighten her*. *Auſt: in Pſal:*

6 Now he lett's fly at her with his feathered *bird-bolts of vanity*; and with them indeede, moſt commonly, he kill's the bird in the *Ey*. Ier: 9: 21.

7 Now he privily ſhoote's at her with the *hand-gun* of *Atheiſme*; and ſo, plott's as it were a *powder-treaſon* againſt her, and againſt her Maker, to *blow them vp* (if it might be) at one blow. Tit: 1: 16. Pſal: 14: 1.

8 Now he *compaſſeth* her *about with the ſnares of death*; and laye's them ſo thicke, ſhe can hardly eſcape them. *Snares* of *proſperity*, and *ſnares* of *adverſity*; *ſnares* by *foes*, and *ſnares* by *friends*; *ſnares* in *bed*, and *ſnares* at *board*; *ſnares* at *home*, and *ſnares abroade*; as if the whole world were nothing but *ſnares*. Pſal; 18: 3.

9 Nay, what will ye ſay, if as the *Romanes* painted νίκην ἄπτερον, *victory without wings*; () ſo the Diuel would haue ψυχὴν ἄπτερον, *the ſoule* to be *without wings*? If, as *they clipt* the *wings* of *victory*, that ſhe might neuer *fly* from *them* to their *enemies*; ſo *he clip* the *wings* of the *ſoule*, that ſhee may neuer *fly* from *him* to *God*, his greateſt *enemy*? *Pighius in Themidg.*

All theſe (ye will grant mee) are ſtrong impediments

ments to our *flying*. Yet from all these shall wee easily *fly*, if we *pray*, *Quis det! who will gine me wings, that I may fly*! Or, if, being *ensnared*, we *pray* againe, *Quis det!* that is, *Quis reddat! Who will loose mee!* who will *render* me my *wings*, that I may *fly*! *Fly*, & exercise my selfe in *flying*! because (as the *Proverb* is) *Avis volans non timet retia: The flying bird feare's not the net*. It's neither *ginne*, nor *gunne*, nor *bird-bolt* can reach vs, if we *fly* so *high* as *heauen*: Which, what is it, but to *fly* from *danger* to *safety*? from *dolour* to *ioy*? from *labour* to *rest*? To *REST*; which is my *fist*, and *last* point; being the *end* of the *former end* of our *wings*, which was *flying*; and shalbee the *end* and vp-shot of my præsent discourse. And that both you, and I may the sooner *be at rest*, ye shall see me make such haste to *fly* ouer it, as if I were *Alipes, wing-footed*, with *Mercury*; nay, as if I had *Mercury*, or *quick-syluer* in my *wings*. *Et requiescam, and be at rest*.

5 ET REQVIESCAM.

1 The Method (ye see) is; first *VOLABO*, and then *REQVIESCAM*; *Flying*, first; and then *Resting*; the labour of *flying* being the *high-way* to *rest*; and *rest* the vndoubted *reward* of that labour. For, as in *Natural Philosophy*; *Motûs meta, quies*; *Rest is the end of motion*; And, in *Ciuil* affaires; *Motion*, the way to *promotion*: So, in *Diuinity*, St *Paul* must *Sequi*, before he can *Assequi*; *follow*, before he can *comprehend*, Phil. 3. And here, we must *Volare*, before *Requiescere*; *fly*, before we can *rest*. For, (as St *Austin* saith well) *Cùm audis Deum requievisse post opera, frustrà speras requiem, nisi post labores*: *Seeing ye heare, that God rested*

Phil: 3: 12.

Austin.

rested not, till after his six dayes works, in vaine shall ye hope for rest, but after labour.

Here then must we haue ἑξάμερον *pœnitentiæ*, our *six-dayes worke of Repentance*, which is our *flying to God*, if hereafter we will haue σαββατισμὸν, *a Sabbath of rest.* () Nay, here must we haue our *Quadragesima*, our *Lent of Sorow* for our *sinnes*, if hereafter we will haue a *Quinquagesima*, a *Pentecost*, a *Iubilee of ioy*, and *rest*. To be short; *here* must we haue, as hath the *Doue*, and as had *Doue-like Ezechias*, () *Gemitum pro cantu, mourning in sted of singing*, if *hereafter* we will haue, as haue the *Seraphins*, () *Cantum pro gemitu, singing in sted of mourning.*

Hebr: 4: 9.

Esa: 38: 14.

Esa: 6: 3.

2 Againe; In that the *afflicted soule* here *prayeth* vnto *God*, for *wings*, wherewith she may *fly* vnto him, and *rest*; we are taught, that there is no *true rest*, but in *God*. It's a lesson, which our Sauiour himselfe teacheth, Io. 16. 33. *In me pacem, in mundo pressuram; In me ye shal haue peace, in the world ye shall haue affliction*: There is *Tempestas in imo, tranquillitas in summo; All storme here beneath, all calme there aboue.* Whither then (think ye!) is better, or more optable, to liue in perpetual *stormes here beneath*? or in a perpetual *calme there aboue*? To *rest* in continual feare of manifold dangers and distresses? or, to *rest secure* vnder the *wings* of *God's protection*, *vnder which there is health*? Malach: 4: 2. In a word; with *Noah's crow*, to glutt our selues with the *carrion delightes* of the flesh, *floating* in the *deluge* of this world, euen till we *drowne* our selues in perdition, neuer caring to returne againe to the *Arke*? Or,

Io: 16: 33.

Malach: 4: 2.

Gen: 8: 8. with *Noah's Doue*, tyred with fluttering abroad out of the Arke, and finding no *rest* for the sole of her foote elsewhere, to retire back into the *Arke of heauen*? *Fly* we then to the *windowes of heauen*, as did *Noah's Doue* to the *window of the Arke*; that *God*, the *true Noah* (which signifieth *Rest*) may *put forth his hand to take vs in:* And, with the *Doue*,
Cant: 2:14. Cant: 2: frequent we *Foramina petræ, the hoales of the rock*, by the frequent meditation of the bleeding wounds of our blessed Sauiour, *the Rock of our saluation.* Then may we sweetely sing with our Princely
Psal: 124: 6. Propher, Psal: 124: *Our soule is escaped, euen as a bird out of the snare of the fowler; the snare is broken, and we are deliuered.* Yea, then, and neuer till then, may
Psal: 116: 7. we merily *sing a Requiem to our soule*, Psal: 116: *Convertere in requiem tuam, anima mea; Turne againe to thy rest, ô my soule, for the Lord hath rewarded thee.* He hath already in *part* rewarded thee with a *spiritual rest*, by *giuing* thee *wings* to *fly* from sorow and heavines, and shall hereafter reward thee to the *full*,
Matt: 8: 11. with an *æternal Rest*, when thou shalt ἀνακλιθῆναι, () *sit downe with Abraham, Isaac, and Iacob in the kingdome of God*; where sorow and heauines shall *fly* from thee; and where thou shalt for euer celebrate a *Sab-*
Esa: 66: 23. *bath of rest*; euen *Sabbathum ex Sabbatho*, () *Sabbath after Sabbath, Sabbath vpon Sabbath*, to the *Lord of* that *Sabbath*; Euen to God the Father, God the Son, and God the holy Ghost, one thrice-holy, blessed, and vndiuided Trinity. To whome in persons three, in essence one, be ascribed all Might, Maiesty, and Dominion both now and for euermore. AMEN.

FINIS.

UMI

UMI

LEX TALIONIS.

A SERMON PREACHED BEFORE THE PRINCE'S HIGHNES AT WHITE-HALL, *March.* 17. 1620.

BY

I. R. D. D. and one of his MAIESTIE'S Chaplaines in Ordinary.

A. GELL. *Lib.* 20. *cap.* 1.

Quæ, obsecro te, ista acerbitas est, si idem fiat in te, quod tuie in alio feceris?

UMI

THE TEXT.

IVDIC. 1.7.

Sicut feci, Sic redidit mihi Deus.

As I haue done, So God hath requited me.

Hen our first Parents in Paradise had tasted of the forbidden fruite, *their eies were by & by opened, and they saw, that they were naked.* ( ) So when once the sinner hath tasted of the cup of God's wrath, for præsuming to taste of the *forbidden fruite* of *sinne*, *Oculos pœna aperit, quos culpa clausit*, saith *Gregory: His punishment open's those eyes, which his sinne had shut.* So is it, when God doth *Culpam pœna coercere; inflict condigne punishment vpon him for his sinne:* but much more, when he doth also *Culpæ pœnam coaptare; inflict such a punishment, as is sutable to his sinne.* For then, he who before was vtterly remorsleſſe, not touched with any sense of his sin, will instantly apply God's iudgement to his heart, and descending into the *hell*

Gen. 3. 7.

Greg.

hell of his owne *conscience*, will preach to his owne *spirit* there *in prison*, as here *Adonibezek* doth to *his*; *As I haue done, so God hath requited me.*

Chrysost. ad Pop. Antioch. hom. 1.

St. *Chrysostom* saith, ( ) that Goldsmiths are wont to gather vp καὶ τὰ μικρὰ ῥίγματα, *the very least crummes and filings of gold, that nothing be lost:* So shall I deale with this *little parcel* of the most *refined gold* of God's word. Not a *crumme* thereof that shall be lost.

Fulgos. Memor. lib. 6. cap. 11.

1. For here is, First, the *PERSON, I; ADONI BEZEK*, late *King* of the *city Bezek*, among the *Canaanites*.

2. *FECI*; the *FACT* of that Person; *haue done.* What did he? Ye haue it from the confession of his owne mouth, in the words before my Text. He first *cut off the thumbs and great toes of seuentie Kings*, and then *fed them with crummes and offals vnder his table.*

3. *REDDIDIT*; *the PVNISHMENT of that Fact hath requited.* Though God suffer'd him a long while thus insolently to tyrannize and insult ouer his *Brother-Kings*, yet, in the end, he cryed quittance him.

4. *DEVS, the AVTHOR of that punishment, GOD.* It was *God* himselfe that punish't him, though hee punish't him by the ministery of *Iudah*, who, after the death of *Iosuah*, being appointed by God himselfe, Captaine of the *Israelites*, vsed the assistance of his brother *Simeon*, for the purging of his lot from the *Canaanites*.

5. *SIC*; the *PROPORTION obserued by that*

that Author in punishing, *SO*; being the *ἀντιπόδοσις*, or *Reddition* to *SICVT*, *AS*; *As* was his *fact* for the *Quality*, *such* is also his *punishment*. And againe, *As* was his *fact* for the *Quantity*, that is, for the *extent*, or *measure* of his cruelty, *such* is also his *punishment*. *He cut off the thumbs and great toas of seuenty Kings*, and *himselfe* also (*a King*) *had his thumbs and great toas cut off*.

6. Lastly, *SICVT*; by occasion of that Proportion, the offender's *REFLEXE* vpon himselfe, with a *bitter review* of his owne *fact*, together with a *serious agnition* of *God's iudgement* vpon him for the same. *As I haue done, &c.*

1. In the *PERSON*, I finde intolerable *Insolencie*.

2. In the *FACT* of that Person, execrable *Crueltie*.

3. In the *PVNISHMENT* of that Fact, imitable *Æquitie*.

4. In the *AVTHOR* of that Punishment, admirable *Indifferencie*.

5. In the *PROPORTION* obserued by that Author, obseruable *Æquality*.

6. In the *REFLEXE* vpon his owne Fact, by occasion of that Proportion, miserable *Perplexitie*.

Of all which, in their order, briefly, as I may. And yet (I feare) the *tyranny* of time will compell me, to *cut off* here *a thumb*, and there *a toa* of my discourse.

First then of the *PERSON*, *1.* Who is this *I*? 1. *EGO.*

Who but *Adonibezek*, the *(I) per se*, the *I*, (and *who but I?*) of his time? This *(I)* is that *(Hee)* who would be (as *Dio Cassius* speake's of *C. Caligula*) *Humano fastigio altior*; *higher than the top of mankinde. He*, whose sport and pastime it was, to Lord it ouer *Kings*, and to make them not his *Vassals* only, but *Creples* too, and not *Creples* only, but *Dogs* too, by feeding them with reliques and reuersions vnder his table; *He*, whose very name was full of awfull astonishment; *(ADONIBEZEK)* by interpretation, *the Lord of thunder*; as if hee had vied with the fore-named *Caligula*, who, as oft as it *thunder'd*, would *counter-thunder* heauen; euer adding that verse in *Homer*, ( )

Dio Cass. in C. Calig.

Dio Cass. ibid.

Homer. Iliad. l. 22

— ἔλοιμι κεν, ἤκεν ἔλοιμι: *Kill me, or I will kill thee*; *He*, euen *he* (the *Lord of thunder*) is sodainely vanisht, like a *thunder-cracke*; as it's said of *Sathan*, that *he fell from heauen, like lightening*, Luc. 10. 18. The hand of vengeance hath found him out, and paid him with his owne rod, and brought him down from his *tip-toas* to his *knees*; from his *stilts* to his *crutches*. His *thumbs* and his *great toas* are cut off by *Iudah*; and now his *Confession* of *Sicut feci*, proceeding (as *Peter Martyr* thinke's) *Ex dolore potiùs, quàm ex pio animi sensu*; *rather out of a sense of his paine, than of true compunction*, is as it were racked, & wrung out of him. For, in all the story, ye shall find no mention of any one token of his *true conuersion*. Wherefore, as *David* of *Doeg*, Psal. 52. 7. So may we say of him, *Ecce homo*, *Behold the man that tooke not God for his strength, but put his strength in his malice.*

Luc. 10. 18.

Pet. Martyr. in loc.

Psal. 52. 7.

A very faire warning for that *Boanerges*, or *Sonne of thunder* (*the Pope*) who, because (*Adonibezek*-like) he affecteth to be *Rex Regum*, *a King of Kings*, so often send's forth his *Brutum fulmen* against Princes, and if he *cut not off* their *thumbs and toas*, yet *shaue's off their crownes*; (yea, and, I thinke, by his good will, would shaue their *Heads* too, downe to their shoulders) not to disport himselfe, (as his manner is) in the ruines of *Kings* and *Kingdomes*, nor to *annoint* those with their owne *bloud*, whom the Lord hath *annointed with his holy oile*. For, knowe's he not, that *bitternes* will be the end of *bloud-thirstines*? And that *the sword of the wicked shall enter into their owne hearts*? ( ) Psal. 89.21. Psal. 37.16.

Well; the *Person* was a *King*. But, what his *FACT*? that's my *second* point. Surely, such a *fact*, as of all other facts, did least beseeme such a *Person*, of all other persons. A *bloudy*, *vngodly*, *vnmanly*, *vnkingly fact*. For, there is no *vice* that more dishonors *Maiesty*, than *Cruelty*; no *virtue* that more commend's *it*, than *Clemency*. What? a *King*, then, so to put off all *humanity*, as not to leaue his *fellow-Kings* in the likenesse of *Men*? For, what doth he? He turn's them, I say not, from *Kings* to *common Men*, but (which was worse) from *Men* to *Monsters*. *Monsters*, not in *Excesse*, like him that had *sixe fingers* on each hand, and *sixe toas* on each foot, 1 Chron. 20. (for that passed his skill) but *Monsters* in *Defect*, wanting both their *thumbs*, and *great toas*. Had *seuenty Kings* combined themselues together, so to exercise their cruelty but vpon *one King*, 2. FECI. 1 Chron. 20.6.

had not their *fact* beene very *odious?* But is it not *seuenty times* more odious, when *one King* deale's thus vnmercifully with *seuenty Kings?* For, as the *greatnes* of the *person offending*, so the *greatnes* of the *person against whom the offence is acted*, aggrauate's the *offence*. And therefore as the sin of *Adonibezek* was the *greater*, because himselfe was a *King*; so the *greater* also, because *against Kings*; and yet also *greater*, because *against so many Kings*: for in this case, euer, *the more, the worse*.

If ye aske mee, how *Adonibezek* could come to haue so *many Kings* at his merciles mercy; *Abulensis* (*) shall answer for me, that *Reges vocantur illi qui sunt Reguli: they are here called Kings, who indeed were but Petty-kings*, their Dominions being of no large circuite. For, many among the ancients, were both *called* & *crowned Kings*, though they had the regiment but of *one City*. He instanceth in the *Kings* of the land of *Canaan*, who were very many. For, though the Land were not very great, yet did *Iosuah* slay 31 *Kings* in it, (as they are termed Ios. 12.) diuerse *other Kings* still remaining aliue in their land. And why then might not *Adonibezek* (a puissant *King*) giue the ouerthrow to 70 of those petty-Kings, many of them (perhaps) *successiuely Kings* of the same place?

Had he cut off but the *thumbs* onely of these *captiue Kings*, yet it had been a meruelous *cruelty*. For, *Quod manus in corpore, hoc pollex in manu; Looke of what vse the hand is in the body, of the same the thumb is in the hand*; and is therefore fitly termed by the Greekes ἀντίχειρ, (*) a *pro-hand*, or, *another hand*

Abulens. quæst. 8. in Iud. 1. & Pet. Mart. in loc.

Iosu. 12. vlt.

hand: for, take away the *thumb*, and the rest of the *hand* wilbee to little vse. It was therfore a cunning cruelty of the *Athenians*, to cut off the *thumbs* of the *Æginets* (their captiues) from their *right hands*, ἵνα δόρυ μὲν βαστάζειν μὴ δύνωνται, κώπης δὲ θαλάττην δύνωνται, (*) *that so they might not be able to handle a speare, as souldiours, but yet might be able to handle an oare, as galley-slaues.* But, much more cruel the policy of *Adonibezek*, in cutting off both *right* and *left thumb* too of these *Kings*, & not their *thumbs* onely, but *both thumbs & toas* too; that they might not know, how to helpe themselues, either with *speare*, or with *oare*; by *land*, or by *sea*; with *hand*, or with *foot*; that they might neither be able to *withstand* him in fight, nor yet to *flee* from him, when they could not withstand him.

Melancth: l: de Anim:

Ælian: var: hist: l: 2: c: 9.

But, his *cruelty* stay's not here. For, in thus mangling and dismembring these *Kings*, his intent was, not onely to *lame*, but to *shame* them too: euen as *Naas* the *Ammonite* would couenant with the men of *Iabes Gilead*, that he might thrust out their right eyes, *In opprobrium*, to the shaming of them, 1 Sam: 11. Nay, *more*; hauing first made them *worse than men*, by so *maiming* them, he afterwards make's them *no better than Doggs*, by his manner of *feeding* them; while (neglecting that *Maiesticall name* of *King*, which was *common* to *him*, and *them*, both) as if they had ben but a *Kennel of his hounds*, he sett's them to gather *crummes* vnder his table; the *crummes* vnder the table being the *dogg's portion*, as their *Countrey-woman*, (the *woman* of *Canaan*) tell's our Sauiour, Matt: 15. And so besotted was he with *pride*, that (it seeme)

1 Sam: 11: 2.

Matt: 15: 27.

meth) it did him asmuch good, as his *meate*, to *feede his eyes* with that *insolent spectacle*; So many *Kings* being but as it were so many *Trophees* of his so many *Triumphs*.

Now, in that he thus *curtall'd* them in their *iointes*, and *minsed* them in their *diet*; in *both*, ye may note his *exquisite cruelty*; that he would neither *kill* them out-right, nor yet suffer them to *liue a vital life*: He *onely* kept them *aliue*; but it was not in fauour of them, but that he might make their *life* more bitter than *death* to them: *Siquidem eo modo habitus, in longam potius mortem coniectus videtur*, as *Fulgosius* speake's; *for a man that is at that pass, as they were, his life may be rather call'd a lingering death.* A cruelty familiarly vsed by *Caligula*, who, when he would haue a man to *dy as it were a thousand deaths in one*, was wont to giue this charge to the Executioner; *Ita feri, vt se mori sentiat*: *So smite him, that dying piece-meale, he may be sure to feele his death.*

Fulgos: Memorab: l: 6: c: 11:

Sueton: in Caligul: c: 30.

As here *Adonibezek* dealt with his, so deale's that *Infernal Adonibezek*, *that Lord of vnder-ground thunder* (*the Diuel*) with such as are *his Captiues*. He *spiritually* cutt's off their *thumbs*, and *toes*, *Vt nec manus, nec pes satis suum officium faciant*; that they may neither *worke* after the rule of God's word, nor *walke* in the wayes of his commaundements. Nor that onely: but he sett's them to gather vnder *his table*, *Deliciarum, divitiarumq; micas*; the *crummes and fragments of worldly delights*, *and of riches*, which indeede are *Virus animæ*, the *ranke poison of the soule*. And doth it not, then, behoue vs to beware, how

how we fall into *his clutches?* or suffer our selues to be made *his Captiues?* 2 Tim: 2:26.

Ye haue heard, *who* the *PERSON* was, and *what* his *FACT*. Ye shall now see, how pleasing this his Fact was to *God*. *God* in his iust iudgement *REQVITED* him for it; which is my *third* point. He *requited* him for it, in two respects; 3 REDDIDIT.

1 *Quia Malus*; *because he was a wicked Man.*

2 *Quia Rex malus*; *because he was a wicked King:*

1 *First*, because a *wicked Man*. For, *punishment is seldome so lame-footed, but that it ouer-take's the swiftest malefactor*; euen as *lame Vulcan* ouer-tooke *nimble Mars*, in *Homer*,

---- ἥρας θ' ὃν ἔρωτ' ἔλεν Ἄρηα. Whence I take it to be, that the *Latines* haue this one word (*NOXA*) to signify both *Culpam*, and *Pœnam* too; *Sin*, and the *Punishment* of *Sin*. It was therfore but a σκωμμὸς, or *taunt* of the Prophet *Ieremie's*, () when he saide, *Giue wings vnto Moab, that it may fly, and get away*. For, his true meaning was, that though *Moab* had *wings*, yet should it not be able to *fly* from the hand of God, which will surely finde out the wicked, *Seriùs, aut citiùs*; *first, or last*. *Perpausa in hoc seculo punit Deus, ne diuina providentia non esse credatur, & multa servat vltimo examini, vt futurum iudicium commendetur:* God (saith St. *Austin*) *punisheth some few sins in this world, lest we should doubt of his providence; and reserue's many to the discussion of the last day, to the greater commendation of the later iudgement*. And those punishments, which

Homer: Odyss. 8.

Ier: 48: 9.

Aust: ep: 54: ad Macedon:

which the wicked suffer in this world, what are they but *Prælibatio quædam, a fore-taste,* (as it were, but vpon a kniue's point) of those *greater torments*, which expect them, in the world to come? God requited *Adonibezek* here, *Præsectis manuum, ac pedum pollicibus, by causing his thumbs and toas to be cutt off*; and yet had a more feareful *requital* in store for him; euen that of *Colligatis manibus, ac pedibus*; () *Binde him hand and foote, and cast him into vtter darkenes*; euen into *Tophet, prepared for the King of olde.* ()

Matt: 22: 13.

Esa: 30: vlt:

2 *Againe*; As God *requited* him, because he was a wicked *Man*; so much more, because he was a wicked *King*; that an *Exemplary person* might haue an *exemplary punishment*. For, as a *Giant* receiue's more hurt by a fall, than doth a *Dwarfe*; so *Potentes potenter tormenta patientur*, saith the *Wiseman*, Sap: 6:6. *Mighty men shalbee mightily tormented.* For, God punisheth sin, not onely *Quia peccatum est, for the sin's sake*, because he is a *iust* God; but, *Ne peccetur*; for *prævention* of *after-sins*, because he is a *wise* God. *Vt exempla sint omnium, tormenta paucorum*; as St *Cyprian* speake's: () *that the torments of some few, may be terrours vnto all*: like as *thunder-bolts* fall, *Paucorum periculo, sed omnium metu; to the hurt but of few, though not without the horrour of all.*

Sap: 6: 6.

Cyprian: ser: 5: de Lapsi.

Let *Greate ones* then be warn'd by the *examples* of *others*, lest *themselues* be made *examples* to warne *others*; and be forced to acknowledge *that God* in his *punishments*, whome before they reguarded not in his *commaundements*. *GOD*, the *AVTHOR* of the *Punishment*; that's my *fourth* point.

4 DEVS.

Adonibezek,

Adonibezek, though but an heathen *King*, yet doth he acknowledge a *Deity*, whose *providence* moderateth all humane actions, wisely dispensing vnto euery man, either *rewards*, or *punishments*, *answerable* to his deedes. For, albeit the *Heathen* knew not, who this *God* was; whither the *God of the Hebrews*, or some *other God*; yet most of them beleiued, that such a *God* there was. And because the *power* of this *God* they knew, though his *name* they knew not, therfore did some of them highly honor him. Among the rest, (the most learned of all the rest) the *Athenians* built an *Altar* in their *Areopagus*, which they dedicated Αγνώστῳ θεῷ, *To the vnknowne God.* Which when *Paul* saw, he tolde them, that *they ignorantly worshipped that very God, whome he preached vnto them.* Act. 17. 23. *That God*, was the *Author*; *Iudah*, but his *Instrument*, in *the cutting* off the *thumbs* and *toes* of *Adonibezek*; as himselfe, though an *Heathen* man, here confesseth. Insomuch, that *Abulensis* is of opinion, that *Iudah* knew not, that *Adonibezek* had done the like before to *seuenty Kings*, but was thereynto *directed by a diuine instinct.*

Act. 17. 23.

Abulens.

He that had ben too-hard a match for *seuenty Kings*, yet at last met with a *King*, that was more than his match, a *Greater Lord of thunder* than himselfe; at the *voice of whose thunder* the very Element of *water*, insensible though it be, yet is it saide to *flee away for very feare.* (

Psal. 104. 7.

This *poore Lord of thunder*, (*Adonibezek*) had, in all, but *seuenty thunder-bolts*, which, when he had once *darted*, he was quite *exhausted*. But *God*, who is,

Orph: hymn: (as *Iupiter* is termed by *Orpheus*) Κεραυνιος, the *Greate Lord of thunder*, albeit he should do nothing, but *thunder*, sooner would the world be *dispeopled*, than he *disarmed*. It was long ere he began, (for he began not, till *Adonibezek's* sin were ripe) but, when once he began to *thunder* against him, it was neither the *length* of his *prosperity*, nor the *breadth* of his *power*, nor the *depth* of his *cruelty*, nor the *height* of his *pride*, that could defend him from the dreadfull stroake of *God's vengeance*. *God* hath *Tyrants* in a *chaine*, (as he hath also the *Diuel himselfe*, who is *Tyrannus Tyrannorum*, *a Tyrant ouer all the Tyrants of the world*) nor can they *exceede* the length of their *chaine*, to do more than he permitt's. *God*, while he spared *Adonibezek* so long, might seeme to haue had *his toas, and thumbs cut off* likewise, that *He* could neither *come* to iudgement; nor *strike*, when he was come. But his *wakefull ey* of vengeance, though it may *winke for a time*, yet it *neuer sleepe's*. And *though* (as the Heathen man saith) he hath *leaden heeles*, yet hath he *iron hands*: that is, though he be slow in coming to punish, yet when he come's, he
Psal: 31:26. payeth home: and as the *Psalmist* speake's) *Retribuit abundanter facientibus superbiam*; *he plenteously rewardeth the proude doer*. So was *proud Adonibezek plenteously rewarded* by him. For, I do not finde, that any of those *seuenty Kings*, whose *thumbs* and *toas* he had cutt off, *died* of their wounds; yet, when *his thumbs* and *toas* were cutt off by *Iudah*, the wounds were *deadly* vnto him. For, no sooner had he made this confession of *Sicut feci*, but (as it followeth in the

the words immediately after my Text) *they leade him to Ierusalem, and there he dyeth.* The reason may be probably collected out of *Caietan*, who noteth, that (in the *Original*) *Significatur incisio montis pollicis cum ipso pollice*; *there is signified an incision of the hill, or roote of his thumbs and toes, and not of the summities onely*, as in the *seuenty Kings:* and so, (of likelyhood) there issued from him such abundance of *bloud*, as withall evacüated his vital *spirits*. Caietan. in loc:

But ye will aske mee, was it not a Sin in *Iudah*, thus to maime and mutilate *Adonibezek?* I answer, No: For (as *Adonibezek* himselfe confesseth) it was *God* that *requited* him; *Iudah* did but as *God* directed *him:* and therfore he accuseth not *Iudah* of any cruelty towards him, but acknowledgeth the iust iudgement of *God* vpon him.

Againe; concerning the *Canaanites*, God had giuen a præcise charge to the *Israelites*, Deut. 20: that they should not, vpon any condition of *peace, tribute*, or *seruitude*, suffer any of *them* to liue. It was then no sin in *Iudah*, so to vse *Adonibezek*, a King of the *Canaanites*, no more than it was in *Iosuah*, to slay 31 *Kings* of *Canaan*, Iosu: 12: Nay, it had ben a sin in *Iudah*, to haue spared him. Deut: 20.17. Iosu: 12.vlt.

But then, ye will demaund againe; If it were no sin in *Iudah*, thus to vse *Adonibezek*, because a *Canaanite*, how was it a sin in *Adonibezek*, to vse those 70 *Kings* (all of them *Canaanites*) after the same manner? I answere, that though it were no sin in *Iudah*, who was no lesse *warranted*, than *obliged* thereunto; yet was it a sin (and a greate one) in *Adonibezek*, to

do the like to those 70 *Kings*. *First*, because the precept concerning the killing of the *Canaanites*, was giuen to the *Iews* onely, and could therfore be no warrant for this act of *Adonibezek*, being himselfe a *Canaanite*: And *then*, because, had the *action* in it selfe ben neuer so *good*, yet he had corrupted it with an *euil intention*, because he did it, out of a minde, I know not whither more *murtherous*, or *vaine-glorious*. Thus did *a righteous God righteously* bring home *Adonibezek's cutting cruelty* vpon himselfe.

1 O what a *cutt* should this bee to the *Gladiatory Cutters* of our days! I meane, that *vnbrotherly brood of Caine*, who make no more reckoning of *spilling brothers-bloud* in their *forbidden duells*, than of *spilling a litle water* vpon the ground; nor of *hewing off a leg*, or *an arme*, in trial of their manhood, than of *cutting off a dogg's neck*. What? doth God keepe an *Inventary* of all our *members*, *and write them in*
Psal: 139: 15. *his booke*? Psal: 139: And will he not (trow we!) one day take an *account* of them? Doth he *bottle vp* the
Psal: 56: 8. *teares* of the afflicted, that are shed? ( ) And will he haue no reguard of their *bloud* that is shed? Doth he
Luc: 21: 18. not suffer *Capillum de capite perire*? Luc: 21: *One haire to perish from off our head*? And yet will he suffer *Pollicem de manu, vel de pede perire? either the thumb to perish from off our hand? or the great toa from off our foote*? Was *Dauid* angry with *Hanun* for dealing so despightfully with his *messengers*, as to *shaue off the one halfe of their beards, and cut off*
2 Sam: 10: 4. *their garments in the middle*? 2 Sam: 10. And will not the *Lord of Dauid* be angry with those that deale

so

so despightfully with his owne *Image*, as to mangle and *dismember* the *bodies* of their *Brethren*?

2. *Againe*; Here's a notable *Precedent* for those that (in God's stead) sit in the *seate of iudgement*; not to suffer *wickednes* to shroud it selfe vnder a shield of *Greatnes*; seeing *God*, the most vnpartial *Iudge* of the whole world, so seuerely execute's his iudgement vpon *Adonibezek*, a *King*; and payeth *him* in the selfe-same kinde, as *hee* had offended; which is the *fift* Point; Namely, the *CONFORMITY*, or *PROPORTION* obserued between his *SIN*, & his *PVNISHMENT*; that *he* who had *cut off the thumbs, and great toes of seuenty Kings*, had now *his thumbs, and great toes cut off*. 5. PROPORTION.

It would be no hard taske for me, to *exemplifie* this Rule of God's *Proportion in punishing*, thorowout all *CONDITIONS* of *Persons*, *that sinne*: thorowout all the *MEMBERS* of the *bodie*, *wherein* they sinne: thorowout all the *INSTRVMENTS*, *wherewith* they sinne: and lastly, thorowout all the ten *COMMANDEMENTS*, *against which* they sinne. But, I must keepe time: I will therefore contract.

First then, for *CONDITIONS* of *Persons* that sinne. To say nothing of *Kings*, because my Text is a peremptory instance for them; I will instance in *other two Conditions* of men. The one, a *Superiour*, a *Iudge*; the other, an *Inferiour*, a *Seruant*. 1. CONDITIONS.

1. *PILATE*, an vniust *Iudge*, whose name stand's in the *Creed*, as a *pillar of salt*, *to season* all vn-

Euseb. Eccl. hist. l. 2. c. 7. & Eutrop. lib. 7.

righteous *Iudges* to the world's end, gaue sentence, that innocent *Christ* should be *put to death*, and after, became *his owne Executioner*, to *kill himselfe*.

2. And *IVDAS*, a trecherous *Seruant*, sold his *Maister* to be *hang'd* vpon the Crosse, and afterwards became *his owne hang-man*. *Mediatorem tradidit, & crepuit medius*; *He betrayed the Mediatour betweene God, and Man, euen the Man Christ Iesus, and he burst in the midst*. And (as *Carthusian* saith of him) *Viscera pietatis non habuit, & effusa sunt omnia viscera eius*; *He wanted the bowels of pity towards his Maister, and all his bowels gushed out*.

Carthus. in Act. 1

So true is that saying of *Cassiodor*, ( ) that *Pœna peccati est, vt vnusquisq; in se recipere possit, quod in alterum protervus exercuit*; *It's a iust recompence of sinne, that the sinner should be met withall in his owne kinde*.

Cassiodor. Epist.

2. MEMBERS.

2. For the *MEMBERS*, wherein they sinne. My Text tell's you of the *thumbs and toes of Adonibezek*. Let me also put you in minde,

1. Of the *HAND* of *Ieroboam*. He stretched forth his *hand* against the man of God, to *lay holde on him*; and his *hand* which he stretch't foorth, immediately *withered*, 1 Reg. 13.

1 Reg. 13. 4.

2. And of the *BOWELS* of *Antiochus*. Hee was grieuously pain'd and pang'd in *his bowels*. And that was but *right* (saith the Text, 1 Macchab. 9.) *for, he had murtyr'd other mens bowels*.

1 Macc. 9. 5, 6.

3. And of the *TONGVE* of *Dives* in the Parable, Luc. 16. *Desiderat guttam, qui negauerat micam*, as Saint *Austin* speake's: That *tongue* of his that *denyed*

Luc. 16. 24.

Austin. de temp. Ser. 227.

denyed a crumme to the *Begger*, now frying in the flames of hell fire, is faine to *beg*, a *drop of water*, from the *finger* of the *Begger*, *to coole it*.

4. And of the *EYES* of the same *Diues*. *He lift's vp his eyes, being now in hell torments, & see's Lazarus afarre off in Abraham's bosome.* Among so many *thousands of Saints*, as were there, the Text speake's *onely* of the *sight* of *Lazarus*: to note, that those *eyes* of his were now *plagued* with the *sight of Lazarus his blisse*, which, in his life time, *saw*, *but would not see*, the *afflictions* of *Lazarus*. Luc. 16. 23.

5. And lastly, of the *HEAD* of *Herodias*, that begg'd *Iohn Baptist's head* to be *cut off*. Of whom *Nicephorus* writes, () that the yce breaking vnder her, as she passed ouer a frozen riuer, her *head* was *cut off by yce*. Nicephor. l. 1. c. 20.

So true is St *Bernard's axiome*; that, *In quo membro Creator plus offenditur, in eodem peccator grauiùs torquèbitur; Looke in what member the Creator is more offended, in the very same shall the sinner be more grieuously punished. Anselmus* giue's the reason; () *Quia voluntas sicut membris & sensibus operatur, ita ipsa in illis torquebitur, aut delectabitur: For, as the will* (saith he) *worketh by the members, and by the senses; so shall it also be tormented, or delighted in them.* For, whatsoeuer is *pœnal*, is contrary to the *will*. Bernard. Anselm. de Concept. vrginal. c. 4.

3. For the *INSTRVMENTS*, wherewith the sinner offend's. They are either *Artificial*, as *Speare*, and *Gibbet*; or *Natural*: and those, either *Animate*, as *Mise*, and *Lions*: or *Inanimate*, as *Fire*, and 3. INSTRVMENTS.

and *water*, and the like.

Fabian. in the life of *Edm. Ironside.*

First then, for the *SPEARE*. *Fabian* ( ) reporteth, that when *Edrychus*, who was highly aduanced by the said *Edmund*, thinking to please *Canutus*, a *Dane*, at that time *halfe-King* of *England*, had thrust his *Speare* thorow the fundament of the said *Edmund*, *Canutus* tolde him, he would *exalt his head* aboue all the *Lords* in *England*, for his labour. And he did so: for he commanded his *head* to be set vpon a *Speare*, on the *highest gate* in *London*.

2. For the *GIBBET*. *Haman* made a *gibbet* for *Mordecai* the righteous *Iew*; and when he had done, *hancill'd it*, by *hanging* vpon it *himselfe*; though he neuer set it vp for *so good* a purpose, Esther 7. 10.

Esther 7. 10.

Munster. Cosmogr. lib. 3.

3. For *MISE*. *Munster* ( ) write's of *Hatto Bishop* of *Mentz*, that when a company of poore people were gathered into his Barne, in hope to receiue an *almes* from him, he burnt them vp all at once, comparing them to *Mise*, because *both* were *borne to consume corne*. But, marke his *punishment*. Though he guarded himselfe in a *Castle*, purposely built in the midst of the riuer *Rhene*, and, of this accident, call'd *Murium turris*; yet an *army of Mise* swimming thorow the riuer, as fierce *Executioners* of *God's wrath* vpon him, there *inuaded* him, giuing him no rest (day, or night) till they had *eaten him vp*. Yea, they *eate* his very *name* out of the *walls*, and *hangings*.

4. For *LIONS*. *Daniel's* accusers, that caused him to be cast into the *Lion's Denne*, were *themselues* cast into the *same Denne*; and *Daniel* was *deliuered*, but

but his *accusers* were *deuoured.* Dan. 6. 24.

5. For *FIRE.* Those men, that cast *Shadrach, Meshach,* and *Abednego* into the *hot fiery fornace,* were slaine with the *flame* of *the same fire:*( ) as were many of the *Powder-traitours burnt* with *their own powder.* Dan 3. 22.

6. For *WATER. Iusto Dei iudicio factum est,* (saith *Austin*) *vt de illo fluuio sanguinem biberent Aegyptij, in quo Hebræorum parvulos necare consueuerant; God in his iust iudgement hath so ordeined it, that the waters being turned into bloud, the Aegyptians should drinke bloud out of the same riuer, wherein they were wont to shed the bloud of the Hebrew babes.* *Austin. de conuenient. decem præcept. & decem plag. cap. 1.*

So true is the *Wise-man's* rule, Sap. 11. that, *per quæ peccat quis, per hæc & torquetur; Wherewith a man sinneth, by the same also shall he be punished.* Sap. 11. 13.

4. For the *COMMANDEMENTS*, against which the sinner offend's. God is wont to punish *euery kinde* of sin in his *owne kinde;* as if the whole *Decalog* were nothing else, but *LEX TALIONIS,*( ) *a Law of Retaliation.* And thereupon St. *Austin* ( ) hath written a *Treatise,* which he *entitle's De Conuenientia decem Præceptorum, & decem Plagarum Aegypti; of the correspondency of the ten Plagues of Aegypt with the breach of the ten Commandements.* 4. *COMMANDEMENTS.* *Cic. de orat. l. 2. Austin. to. 9. part. 2.*

1. For *IDOLATRY, in interno cultu; in the inward worship* of the *creature,* which is against the *first Commandement.* King *Solomon diuided* the *honour* due vnto *God,* betwixt *God,* and his *Idols;* and *Pet. Martyr. loc. com. class. 2. c. 4.*

his *kingdome* was *diuided*, *part* to *his son*, and *part* to *Ieroboam the son of Nebath*. ( )

1 Reg.11.31.

2. For IDOLATRY, *in externo cultu*; *in the outward adoration of grauen*, *or molten Images*; which is against the *second*. The *Israelites* made a golden *calfe*, which they worship't in sted of *God*; and *Moses* tooke the *calfe*, which they had made, *burnt* it in the *fire*, *ground* it into *powder*, *strew'd* it vpon the *water*, and made the *children of Israel drinke* of it, Exod.32.4.

Exod.32.4.

3. For *BLASPHEMY*, which is against the *third*. *Sabellicus* writes, ( ) that *Olympus*, (by *office Bishop* of *Carthage*, but by *profession*, a *fauourer* of the *Arian heresie*) vpon a time, as he was bathing himselfe, *belched* out most fearefull *blasphemies* against the *Trinity*; and a *Triple thunderbolt* from Heauen, stroke him *stone-dead* in the *same* place.

Sabellic.l.5.c.4.

4. For *BREACH of the SABBATH*, which is against the *fourth*. A certeine *Nobleman* was wont euery *Sabbath day*, to goe a *hunting* at *Sermon-time*; and his wife brought him forth a *childe*, with a *head like a dog*; that seeing he præfer'd his *dogs* before the *seruice of God*, he might haue a *Dog* of *his owne getting* to make much of.

Theat: of God's Iudgm. c. 35.

5. For *IMPIETY against PARENTS*, which is against the *fift*. *Absolon* labour'd to depriue his *Father* of his *kingdome*, and of his *life*, *both*; and *himselfe* died *childeles*, leauing *no memory* of his *name* behinde him, saue onely a *Pillar*, which he had *call'd by his owne name*, 2 Sam. 18.

2 Sam.18.18.

6. For *MVRTHER*, which is against the *sixt*; being

being *the sin*, whereunto *Adonibezek's (FECI)* must be referr'd. I could willingly stay the longer vpon *it*, (if I might) that I might *let the Murtherer bloud* in his *swelling veine* of *bloud-shedding*. *Pharao*, and *his Hoste* were plagued by God, with armies of *bloud-suckers abroad*, that is, their *enemies*; and armies of *bloud-suckers at home*, that is, *lice*; and all for *Pharao's bloud-sucking massacre* of the *Hebrew infants*, Exod. 1. 16. Exod. 1. 16.

And *Herod* the *Ascalonite* (the *Pharao* of the *new Testament*) because he *kill'd* the poore innocent *Infants* of two yeares old, and vnder, all *his flocke* (which was very numerous) was vtterly *extinct*, within threescore, and ten yeeres; as *Iosephus* (who liued, and wrote the story about that time) relateth, as a thing *of common obseruation* in those dayes. ( ) *Ioseph. Antiquit. l. 18. c. 7.*

So true is that saying of *Christ* to *Peter*, Mat. 26. *Qui gladium acceperit, gladio peribit: All that take the sword, shall perish with the sword.* Where *Melancthon* hath well obserued, that *Gladium accipere, est non datum à legibus stringere; to take the sword, is to draw it without lawfull warrant.* So that, *hereby* the *Magistrate's authority* is not *shortened*, but the *rashnes* of *bloudy-minded hot-spurs restreined*. For, howsoeuer it is the duty of *Priuate men*, not to *taliate*, or *reciprocate* a iniury, but rather to *receiue à new*, than *requite on old*; according to that *Lex ἀμνησίας*, or *law of obliuion*; (.) *Thou shalt not auenge, nor be mindfull of wrong against the children of thy people*; Yet it is a duty charged vpon the *Public* Mat. 26. 52. *Melanch.* Leuit. 19. 18.

Deut.19.21. *like Magistrate*, Deut. 19. *Thine eye shall haue no compassion, but life for life, eie for eie, tooth for tooth, hand for hand, foot for foot*; like as here in my Text, *God* requireth *thumb for thumb*, *and toa for toa*. Which *Iudicial Law* of *Talion*, though our Sauiour somewhat *qualifie* in the Gospell, Matth. 5. Saying, *Ye haue heard, that it hath ben said, eie for eie, and tooth for tooth: But I say vnto you, Resist not euil; but whosoeuer shall smite thee on the right cheeke, turne to him the other also*: Yet doth he not *prohibite Debitum vindictæ modum*; *a due manner and measure of reuenge* in a *Iudiciary course*; but sheweth, that it was the *true intent* of the Law, that punishment should be exacted, not *Propter liuorem vindictæ, out of a rancorous humour of reuenge*, but only *Propter amorem iustitiæ, out of a zealous loue of iustice*; as *Viguerius* learnedly; ( ) But I may not insist.

Matth.5.38.

Viguerius Instit. Theol.c.15.§.2.

7. For *ADVLTERY*, which is against the *seuenth*. *Dauid* had from the *top of his turret*, beheld *Vriah's wife*, whom he *defiled*, 2 Sam. 11. And *Absolon*, *his son*, on the *top* of *the same turret*, euen in the sight of all the people, *lay with* his *Father's Concubines*, 2 Sam.16. For *so* had God threatened him, 2 Sam. 12. *Quod tu in occulto fecisti, patieris in Sole; That which thou hast done secretly, shall be requited thee openly in the sight of the Sunne.*

2 Sam.11.2.

1 Sam.16.22.
2 Sam.12.12.

8. For *THEFT*, which is against the *eighth*. *Cuspinian* ( ) write's of *Leo* the fourth, Emperour of *Rome*, and son to *Constantine*, sirnamed, *Copronymus*, that hauing *sacrilegiously taken* out of the Temple of *Sophia*

Cuspinian. de Cæsaribus, et Imper. Rom.

Sophia a *Crowne* consecrated vnto God, and set it on his owne *heade*, his *heade* was presently smitten with a swelling *Carbuncle*; a *disease* of the *same name*, as was the most *pretious stone* in that *Crowne*.

9 For *FALSE WITNESS*, which is against the *ninth*. The two *Elders*, who by their *false accusations*, would haue had *Susanna vniustly* to be *stoned*, were *iustly stoned themselues*. *Dan*: 13.62. Dan. 13: 62.

10 Lastly, For *CONCVPISCENCE*, which is against the *tenth*. St *Iohn* make's a *tripartite diuision* of it, ( ) according to the *three-fold obiect* of it; to wit, *Pleasure*, *Riches*, *Honour*. *Concupiscence* of the *flesh*, that's for *Pleasure*; *Concupiscence* of the *ey*, that's for *Riches*; and *Pride of life*, that's for *Honour*. But, (because I study brevity) I shall instance but in the *first*: *Abimelech* had but a *desire* to *defile Sarah*, not knowing her to be *Abraham's wife*; and God *shutt vp* euery *womb* in the house of *Abimelech*, till they were *open'd* againe at the *prayer* of *Abraham*. ( ) 1 Io. 2.16. Gen: 20: vlt.

So true is *Radamanth's iudgement*, ( ) Aristot. Ethic: l: 5: c. 5.

εἶκε παθεῖν τὰ ἃ ἔρξας, οὕτω καὶ ἀνόμοιον : *The law of equity requires, that a man should suffer that himselfe, which he hath offer'd to another.*

The *Vtility*, or *Vse* of this *Rule of Proportion*, is euery way greate, thorowout our whole life.

1 For, *first*, If a man shall duly consider with himselfe, before he take any sin in hand, that (as the Prophet *Osee* saith) *Ventum seminabunt, & turbinem metent*; *He that soweth winde, shall reape the whirlewinde*; that is, that *be himselfe of what CONDITION soeuer*, *Superiour*, or *Inferiour*; *his sin of what* Ose: 8: 7.

nature soëuer, against the *first table*, or against the *second:* acted in *what member soëuer, from top to toe:* by *what instrument soëuer*, *Animate*, or *Inanimate:* against *what person soëuer*, *Vile*, or *Honorable:* with *what circumstance soëuer*, either of *Time*, or *Place:* he must looke to haue it *repayde* him *in the same kinde*, *first*, or *last*; either *in himselfe*, or *in his posterity:* It cannot be, (vnless a man be *desperately* wicked) but that this should be *Fortissimum retinaculum*; *a most strong retentiue*, or *pull-back* from *all kinde* of sin.

2ly, Were *this rule* duly obserued, it would be *Privatæ vindictæ antidotum*; *a counter-poyson against all private revenge*. For, *then* would we not so *take to heart* euery wrong that our *neighbour* doth vs, but would take it to be *Pœna talionis*, *a punishment of retalion* layde vpon vs by *God*, for some the *like* wrong, that *our selues* haue done our *neighbour:* According to the *Preacher's* counsaile, c: 7: *Giue not thyne heart to all the words that men speake, for thyne heart also knowe's, that thou hast cursed others.* His meaning is, If men speake euill of thee, do not by and by *seeke* a *revenge*, but *take* it as a *punishment* worthily sent by *God*, forasmuch as thy conscience tell's thee, that *thou* hast *likewise* wounded the good names of *others*. For, *Deus nobis vlnâ nostrâ remensurus est*, saith the *Proverb: God will giue vs measure by our owne yard.* And, *with what measure ye mete, it shall be measured to you againe*, saith our Sauiour, Matt: 7. But, *a measure, and a measure are an abhomination to the Lord*, saith *Solomon*, Prou: 20. Abhominable then it is, that when a man offers no

Eccles. 7.23.

Matt: 7: 2:

Prou: 20: 23.

no *better measure* to his brother, than to *traduce* him, he should looke for *forgiuenes* of him; and yet when his brother offer's him *the like measure*; he should seeke to be *revenged* of him.

3ly, As in the rewards of our *euil-doing*, so likewise in the rewards of our *well-doing*, doth this *Rule of Proportion* hold. And *then*, it is *Bonorum operum incentivum, a notable incentiue to prouoke vs to do good works*; because such *measure* as we *offer* in our *works*, such shall we also *receiue* in our *rewards*. And therfore (as an Ancient writer saith) *Desideranda promissio, & consideranda conditio: Good measure, pressed downe, shaken together, and running ouer shall men giue into your bosome. O there* is a *Promise* much *to be desired!* But withall, there is a *Condition required*, that if such measure we will *haue*, such measure we must *giue*. For, as the *Wiseman* speake's, Prou: 11: *Qui inebriat, ipse quoq; inebriabitur; He that wateretb, shalbe watered also himselfe.* And, as it fareth with the *husbandman*, that such as is the *seede* he *soweth*, such is the *graue* he *reapeth*; so the *Apostle* tell's vs, Gal. 6: that *he that soweth to the flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.*

Galfrid. in Luc: 6:38: vii: Alleg: Biblic: fol: 181.

Prou: 11: 25.

Gal: 6: 7: 8.

Now, when God thus *proportioneth his* (*SIC*) of *punishment* to the *sinner's* (*SICVT*) of *sin*, the *Effect*, which this *pœnal proportion* worketh in him, is a *REMEMORATION* of his *owne fact*, together with an *Acknowledgement of God's righteous iudgement* vpon him for the same; which is my *sixt*, and *last* point. Of which, a word; and then, *I haue saide.*

6 REFLEXE.

It's

It's the property of the obdurate sinner, as easily to *forget* his *sin, after* he hath sinned, as he did *forget* his *God, before* he sinned. But, no sooner doth God smite his body with punishment, but σωλήνας πλήττει τὰς ψυχὰς, *his owne conscience smite's his soule with remorse.* For, (as *Pacatus* saith, *()* *Habet nescio quos internos mens scelerata carnifices, aut ipsa sibi carnifex conscientia est, aut (quod magis credo) omni sævius quæstione est, à te interrogari: A wicked heart* (saith he) *hath I wot not what inbred tormentours within it, or else the conscience is her owne tormentour, or (which I rather thinke) the Inquisition thereof is more dreadfull, than any Inquisition whatsoëuer.* No *tribunal* so terrible, as is the *tribunal* of a man's owne *conscience*; because where the *conscience* sitt's as *Iudge*, there may no *malefactour* hope to be *absolued.* Well may the sinner *(Adonibezek*-like*)* securely revel it for a time, crying, *Peace, Peace* to his owne soule, *when indeede there is no peace:* But, when once the hand of God is vpon him for his sin, then shall he be forced, to say with *Pharao's Buttler*, Gen: 41: *I do remember my faults this day.* And with *Flaccus*, a cruel Persecutour of the Iews, αὐτὸς δ' ἐγὼ πίστις, *I myselfe* (saith he) *am argument sufficient of God's providence, and protection ouer his owne people the Iews, inasmuch as he hath now returned into mine owne bosome, all those cruel & despightful vsages that I had offer'd them*; whereof he make's a long and large recital, in *Philo Iudeus* his booke in *Flaccum*, towards the end. Well may *Herod*, at the *instance of his Niece* (though *against his heart*) cause *Iohn Baptist*

Pacatus in Panegyr. p. 137.

Gen: 41:9.

Philo Iude: in Flac:

tist to be *beheaded*. But when he hath done, ô how grieuously will his *conscience affright him!* He no sooner heare's of the miracles, which Christ wrought, but præsently he is *cast into a consternation: Surely, Iohn,* (saith he) *whome I beheaded, is risen againe.*() For, as St *Basil* saith, () Ἀπετμήθη μὲν ἡ κεφαλὴ, οὐκ ἐσιώπησε δὲ ἡ τοῦ Ἰωάννου φωνή: *Iohn's heade indeede was cut off, but his voice (tho) was not silent.* Ἀθάνατος μετὰ θάνατον φθέγγεται: *his voice is an immortal Preacher, after his death.* Thus, the *Conscience* of the wicked is as a *Bug-beare*, or *Hobgobblin to terrify* them, either *before*, or *after* their *punishment*, or *both*.

Marc: 6: 14.
Basil: orat: 18.

That therfore which God vseth as a *comminatio* to the *Synagog*, Ose 2.6. *Ecce, ego sepiam viam tuam spinis; Behold, I will stop vp thy way with thornes*, may serue as an excellent *Admonition* to the *sinner*; *Sepiat vias suas spinis; Let him henceforth stop vp all his wicked wayes with thornes:* that is, with *remembrance* of those *thornes of God's iudgements*, which will wound his *body* vnto *death*; as also, of those *thornes*, and *prickes* of *conscience*, which will wound his *soule* vnto the *second death*.

Ose 2: 6.

Yea, Let euery one of vs, from the *highest* to the *lowest*, for the præventing of *this SICVT, and SIC* in my Text, this *Panal analogy*, which is betweene the *sin*, and the *punishment*, observe *another SICVT, and SIC*; that is, a *Pœnitential analogy*, which must be betwixt our *SIN*, and our *REPENTANCE*; that in *what kinde soeuer* we haue *offended*, in the *same kinde* also we labour to *make amends*: that is, as the

Rom.6.19. Apostle will's vs, Rom.6. *As we haue yielded our members seruants to vncleannes, and to iniquity vnto iniquity: euen so now, yield we the same members servants to righteousnes vnto holines.* And herein take we *Mary Magdalen* for our *paterne*, Luc: 7. Those pretious *ointments*, which before shee imploy'd to the *perfuming* of her *owne* body, for the better winning of her wanton ends, shee now converteth to the *annointing* of the more than most pretious Body of her *Sauiour*, whose *name is as an ointment powred out*. Cant: 1:3. Those *lips* of hers, which before were acquainted with none but *lasciuious kisses*, she now teacheth them to do their homage to the more than most *beautifull feete* of her *Redeemer*. Those *eys*, which before were the *Casements of vanity*, she now turne's into *fountaines of teares*, to *wash away* her *sins*. Those *tresses of haire*, which before were the *banners of her pride*, she now vseth them as *towels*, wherewith shee *wipe's* the feete of *Christ*. And, as before, with them shee *ensnared many soules*, so with them she now helpe's to *rescue her owne soule*. And thus, shee, who before was a *Bond-maide vnto Sathan*, is now become an *Hand-maide vnto Christ*. And (as *St Gregory* speake's) *Quot in se habuit oblectamenta, tot de se invenit holocausta: Looke how many sinful solaces she had in herselfe, so many sacrifices for sin found shee in herselfe.*

Luc: 7: 38.

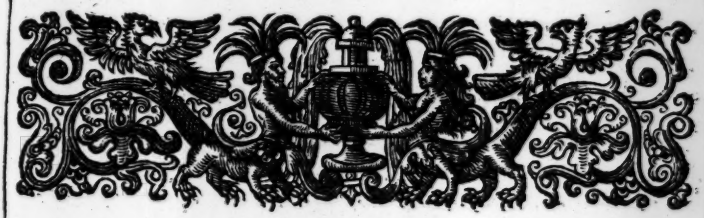
Cant: 1.3.

Greg. hom. 33. in Euang.

If thus with *Mary Magdalene*, we will *reflect* vpon our sin, *before* we be punished, then shall we not neede, with *Adonibezek*, to *reflect* vpon our sin, *because* we are punished. For, then shall we both avoyde

voyde this *Pœnal analogy* of *SICVT, and SIC*, in my Text, *As I haue done, ſo God hath requited mee*; and ſhall alſo atteine to that *Præmial analogy* of the *Centurion's SICVT, and SIC*, Matt.8. *As thou haſt belieued, ſo be it done vnto thee*; *faith* being the *roote* of *true repentance*, and the *fruite* thereof *life æternal*. Whereunto Chriſt Ieſus (the *Lord of life*) who hath dearely bought it for vs, bring vs, by the powerfull working of his good ſpirit in vs! To both whome, with God the Father, one holy, bleſſed, and vndiuided Trinity, be aſcribed all Might, Maieſty, and Dominion both now and for euermore. *AMEN.* Matt.8.13.

FINIS.



THE SVRPRISING OF HEAVEN.

A SERMON PREACHED BEFORE THE PRINCE'S HIGHNES AT WHITE-HALL, *March.* 19. 1621.

BY

I. R. D. D. and one of his MAIESTIE'S Chaplaines in Ordinary.

AMBROS. *Ser.* 15.

O beata violentia, quæ non indignatione percutitur, sed misericordiâ condonatur!

THE TEXT.

MATTH. 11. 12.

From the dayes of Iohn the Baptist, until now, the Kingdome of Heauen suffereth violence, and the violent take it by force.

WHen the *Souldiers* asked *Iohn* the *Baptist*, *what they should do?* he bade them; *Do violence to no man*, Luc. 3. 14. Yet teacheth he all the *souldiers of Christ*, to *do violence to the kingdome of heauen* by their *Repentance*; *Repent for the kingdome of heauen is at hand*, Matth. 3. 2. This notable *Sermon* of his, first *rehearsed* by *Christ himselfe*, Matth. 4: (So ancient a *paterne* haue wee for our *Rehearsal-Sermons*) and afterwards by him giuen in charge to *his Apostles*, that *they* also should *preach* it, Matth. 10: so wonne the hearts of his hearers then, and of many thousands since, in whose eares it hath successiuely sounded, that, from that time forward, *Regnum Dei Euangelizatur*, *the king-*

Luc. 3 14.

Matth. 3. 2.

Matth. 4. 17.

Matth. 10. 7.

dome of heauen is preached, and euery man preasseth into it, Luc. 16. *Euangelizatur*, in St *Luke*, being all one with *Vim patitur*, in my Text: *The kingdome of heauen is preached*, all one, with *The kingdome of heauen suffer's violence. Abulensis*, and *Salmeron* will tell you, *why. Quia Euangelizando regnum Dei tangitur, eiusq; pretium, & dignitas detegitur*; *because in preaching the kingdome of heauen is touched, and the worth and dignity thereof declared.* For this cause is it, that *the Kingdome of heauen*, the most rich and opulent Kingdome that euer was, hath, euer since, ben euery day not onely *oppugned*; for *it suffer's violence*: but *expugned* too; for the *violent take it by force.* It hath many times ben *wonne*, yet neuer *lost*: many times *spoiled*, yet neuer *impoverished*: many times *ouercome*, yet neuer *ouerthrowne*; as being βασιλεια ἀσάλευτον, *a Kingdome that cannot be shaken*, Heb. 12.

Luc.16.16.

Abulens. in Mat. 11.q.38.

Salmer.tom. 4. part.2.tract.4.

Heb.12.28.

Not to *offer violence* to my Text in the parting of it; The parts thereof are *fixe*.

1. *A large and ample Dominion*; *The kingdome of heauen.*

2. *The Condition of that Dominion*; *It suffer's violence.*

3. *The Persons that committ this violence*; *The violent.*

4. *The Successe of those violent persons*; *They take it by force.*

5. *The Chronologie, or Date of time, since their violence first began*; *From the dayes of Iohn the Baptist.*

6. And

6. And lastly, *The Duration, or Extent of this violence*; *Vntill now.*

So, the *Parts* are iust as many, as were the *Steps* going vp to *Solomons throne*, 2 Chro.9. God grant, we may *Ascensiones in corde nostro disponere*, as the Prophet *Dauid* speake's, Psal. 84: *plant them*, as it were, *a paire of staires in our hearts*, whereby we may *ascend* to the *throne* of that *heauenly Solomon*, euen the *kingdome of Heauen*, which in the *first* place, we are to *seeke*, and whereof, in the *first* place, I am to *speake*.

2 Chro.9. 18.

Psal. 84.6.

Matth.6.33.

The kingdome of heauen suffer's violence.

1. REGNVM CÆLORVM. *Innocent. Ser.1. de vná Virg.*

Innocentius tell's vs, that the *Kingdome of heauen*, hath *foure significations*. There is the *Kingdome of heauen*, *Supra nos*, *Circa nos*, *Intra nos*, *Extra nos*; *Aboue vs*, and *About vs*, and *Within vs*, and *Without vs*.

1. The *kingdome of heauen aboue vs*, that's the *Church Triumphant*. Of *this* it is said, Luc.13. *Many shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.*

Luc.13.29.

2. The *kingdome of heauen without vs*, that's the *Church Militant*. Of *this* it is said, Matth. 13. *The Son of man shall send forth his reapers*, that is, his *Angels*, *and they shall gather out of his kingdome all things that offend.*

Matth.13.41.

3. The *kingdome of heauen within vs*; that's a *Right faith*. Of *this* it is said, Luc. 17. *The kingdome of God is within you.*

Luc.17.21.

4. And the *kingdome of God without vs*, that's the

Matth.21.43. *Gospel of Christ.* Of *this* it is said, Mat.21. *The kingdome of God shall be taken from you, and shall be giuen to a nation that shall bring forth the fruites thereof.*

The *Church Militant*, the *Faith*, the *Gospel of Christ* (these *three*) are but *Metaphorically* call'd the *kingdome of heauen*, because they giue vs a sweete *foretaste* of God himselfe, and of those vnspeakable good things, which in his *heauenly kingdome* he hath prepared for vs. But the *Church Triumphant* is *properly* so call'd, because it *correigneth* with God *In cælo cæli*, Psal. 114. *in the heauen of heauens*, or
Psal 114. 6. *highest heauen*, which is *Sedes beatorum*, *the habitation of the blessed.*

1. The *Church Triumphant*, for the *trascendency* of it, being *Regnum Regnorum*, *a kingdome of kingdomes*, is call'd the *kingdome of heauen*, to distinguish it from all the *kingdomes* of the *earth*, out of which it is collected. For, here on *earth*, *One kingdome* will not admitt more than *one King*; but in *heauen*, *Quot subditi, tot Reges*; *there are as many Kings as there are subiects*; *Quia Deo seruire, regnare est*; *because*
Didymus in Ep. Iac.ca.1. *to be alway in due subiection to God, is indeed to be a King.* Were it not for defrauding the Points that follow of their due, I should willingly dwell longer vpon this *heauenly* meditation; especially before this *High* and *Honourable* assembly, because (as St
Irenee.l.4.c.72. *Irenee* noteth) *Cæleste regnum honorabilius est ijs, qui cognouerunt terrenum*; *The kingdome of heauen hath a more honorable regard among those, that know what honor belongeth to an earthly kingdome*: and the more *honorably* we *regard* it, the more we *loue* it:

more

and the more we *loue* it, the more are we *beloued*, and *honoured* of God.

2. The *Church Militant*, being *Semen regni*, *the seed of that Kingdome*, is call'd *the kingdome of heauen*, because, as among the *Romanes* there was *no accesse to the Temple of Honour, but thorow the Temple of Virtue*; So he shall neuer reigne with Christ, as a *glorious member* of the *Church Triumphant*, in whom Christ hath not first reigned, as in a *gratious member* of the *Church Militant*.

Plutarch. in Marcell. vit.

3. The *Faith of Christ*, being *Pignus regni*, *our pledge*, or the *assurance of our inheritance in that kingdome*, is call'd the *kingdome of heauen*, because it is ἔλεγχος οὐ βλεπομένων, Heb. 11. *all the euidence we haue to shew, for our right and title to that inuisible kingdome.*

Heb. 11. 1.

4. The *Gospel*, being *Verbum regni*, Matth. 13. *the Word of that kingdome*, is call'd *Regnum cælorum*, *the Kingdome of heauen*, because it is *Cælum Regnorum*, *the very Heauen of kingdomes here on earth*; which, without it, would be nothing else, but (as St *Austin* saith of *kingdomes without iustice*) *Magna latrocinia*, *Great robberies*.

Mat. 13. 19.

Austin. de ciuit. l. 4. c. 4.

There is place for *all foure significations* in my Text; neither want's it Expositor's, to secure and warrant *all foure*.

Ambr. l. 3. ser. 15. Hilar. in Matt. Can. 11. Greg. in Euang. hom 20. Isid. Pelusiot l. 4. Ep. 136. Bed. in loc.

St *Ambrose*, St *Hilary*, St *Gregory*, *Pelusiota*, and *Bede* expound it of the *Church Triumphant*.

Chrys. in Matth. hom. 38.

St *Chrysostome*, *Theophylact*, and *Euthymius*, of the *Faith of Christ*.

Theoph. in loc. Euthym in loc.

Aretius, and *Iansenius*, of the *Gospel of Christ*.

Aret. in loc. Iansen. in loc.

Maldonat in loc. Plin.nat.hist.l.9. cap.17.

But *Maldonat* the Iesuite, like *Pliny's Acipenser*, or Sturgeon, *swimming against the streame* of the Ancient Fathers, restreine's it *onely* to the *Church Militant*, and to the *Gospel of Christ*. But, I see not, why *all foure* interpretations may not passe for current; (though, I confesse, I like best of the *first*, which is most receiued) hauing, *all* of them, no lesse *affinity*, than a kinde of *Soritical connexion* of each with other. For, in the *Ministery* of *Iohn* began the *Preaching of the Gospel*. And, the *Preaching of the Gospel* is the *Parent* of *Faith*. And, *Faith* the *Cognisance* of the *Church Militant*. And, the *Church Militant* the *Gate* of the *Church Triumphant*; the *CONDITION* whereof followeth in the *second* place: and that is,

2. *VIM PATITVR.*

Vim patitur; *It suffer's violence.*

That an *earthly kingdome* should *suffer violence*, that's no newes; But, that the *kingdome of Heauen* should *suffer violence*, it's very strange. A man would thinke it more *natural*, that the *stronger* should *offer*, and the *weaker suffer violence*. The Philosopher, saith, that *Cælum non patitur*; *Heauen*, hath no *passiue qualities* to make it *corruptible*; yet, it *suffer's a spiritual violence*, which make's those that *offer* it, *incorruptible*.

Hilar. in Matth. Can. 11.
Aristot. Metaph. l.9.c.4.text.17.

I say, a *spiritual*, not a *corporal violence*. For, the stronger we are in *body*, the lesse able are we to *offer violence to heauen*. In token whereof, *Iacob*, when he wrestled with the Angel, Gen. 32. had the hollow of his thigh loosed, before he could præuaile. *Crescente enim virtute mentis, decrescit fortitudo*

Gen 32. 25.

titudo corporis, saith the Gloss; *for, the more the strength of the minde encreaseth, the more doth the strength of the body decrease.* And, if no *corporal violence*; How then is it that our Adversaries expose *heauen* it selfe, as a *prey*, to the *meritorious* villanies of such *Son's of violence*, as were that Incendiary *Faux*, that Regicide *Ravilliack*? To whome it's no vnfriendly counsaile that I would giue; to beware, lest as *Thales Milesius, while he was gazing on the starrs aboue him, fell into a ditch beneath him*: So, while they looke after *heauen*, as a *reward* of their *violence*, they *fall* into that *brimmeless*, and *bottomless ditch* of *hell*.

Gloss. ibid.

Diog: Laert: l. 1.

But, what is *this spiritual violence*, that our Sauiour speake's of? St *Basil* saith, that βίαν βιάζεται τὴν τοῦ σώματος κατάπονον: *by violence, he meaneth an assiduous, earnest, violent fatigation of the body with spiritual exercises of Christianity*, as are *Mortification, Repentance, Fasting, Prayer*, and the like.

Basil: tract: de abdicat: rer: to: 2.

This, I graunt, is a *sacred Violence*, which we not onely *may*, but *must offer* to *our selues*, before we can *offer violence* to the *kingdome of heauen*. Yet, I must needes say with *Iansenius*, that it is but *Impropria locutio, an improper phrase*, to say, that *the kingdome of heauen suffer's violence*; because it's acquired by none, but such as *offer* an *holy violence* to *themselues*.

Iansen: in loc.

Others therefore say better, that our Sauiour, by this *Metaphorical* kinde of speach (*Vim patitur*) would signify, that many, when they heard the *kingdome of heauen preached*, did *eagerly and earnestly*

contend, and *eovet* after it; flocking, crowding, thronging to *enter in at the streight gate:* Matt: 7: 14. And *so*, the *violence is offered* to the *kingdome of heauen it selfe*, not to those that labour for it. Which St *Luke* hath well expressed by *Omnis in illud vim facit; Euery man preasseth into it*: these two *Correlatiues (Vim facit, there; Vim patitur, here)* enforcing the *violence* vpon *heauen it selfe*, which is saide to *suffer violence*, in *foure respects*.

Matt: 7: 14.

Luc: 16: 16.

1 Because of the *ardent zeale of the faithful*, who *enter* not *Sparsim; now one, and then one*, as the *Iews* did before; but *Certatim, & Catervatim, by heapes and multitudes impetuously rush into it*. And therfore St *Luke* saith, *Omnis*; Not here, and there, *One*; but *euery one preasseth into it:* thereby meeting, as it should seeme, with a smister conceit of the Pharisees, saying thus within themselues; *Preach Iohn*, while he will *preach* (euen till his tongue ake) of *repentance*, and of *the kingdome of heauen*; yet, he shall haue but a slender company of disciples. For, sure, the people will not be so stupid, as to *buy hope* at a price, and to præferre things *invisible* before *visible*. No will? (saith our Sauiour:) I tell you, *Toto cælo erratis: Ye are as far from truth, as is heauen from earth*. For, whereas ye dreame, that *Iohn's preaching* hath gained but *few* Proselytes to heauen; the truth is, that *Omnis*, *All*, (for the most part, *all*) that haue heard him preach, haue made poast-haste to heauen. So mightily hath his heauenly preaching prævailed with them.

Ibid.

Stell. ibid.

2 The *kingdome of heauen* is saide to *suffer violence*, because *such haue strituingly sought to obteine it*,

it, to whome it seem'd not rightfully to apperteine. For, whereas the *Scribes* and *Pharisees*, who flatter'd themselues with an opinion of *inherent righteousnes*, did expect it, as a reward *deseruedly due* to the works of the Law; *they* were excluded, and put by, and *vile notorious sinners*, euen of their owne nation, such as were *Souldiours*, *Publicanes*, and *harlots*, præ- Luc. 3.14.
vented them. Matt: 21: 13.

3 The *kingdome of heauen* is saide to *suffer violence*, because, *not onely the lost sheepe of the house of Israel, but the Gentiles also, aliens from the common-* Matt: 10: 6.
wealth of Israel, being adopted into the family of Abraham, Isaac, and Iacob, were enfranchised, and ma- Ephes: 2: 12.
triculated into it. For (as St *Hilary* saith) *Alijs Christus nascitur, ab alijs agnoscitur: Christ was borne to one peeple, acknowledged by another: Reiected* by *his owne, receiued by strangers: Strangers* therfore *receiued*, and *his owne reiected*; According to that of our Sauiour, Matt: 8: *Many shall come from the* Hilar: in Matt: Can: 11.
East, and West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen. And *the children of the kingdome shall be cast out into vtter darknes.* Therfore, well might St *Peter* averr it for a Matt: 8: 11.
truth, that *God is no acceptour of persons; but, in euery nation, he that feareth him, & worketh righteousnes, is accepted with him.* Act: 10: 34.

4ly, & *lastly*; The *kingdome of heauen* is saide to *suffer violence*, because *such is the superexcellency therof, that it's far beyoud the Spheare of our activity, far aboue the natural pitch of our capacity.* The *most righteous man* liuing, if ye *weigh* the substance of his

works

works in the *Scales* of God's iustice, hath no *hability*, or *aptnes* therevnto: The *sinner* then much less, vnless by the grace of *faith*, and *repentance*, he be in some sort fitted, and qualified for it. *Grandis autem violentia est* (saith St *Ierom*) *in terrâ nos esse generatos, & cælorum sedem quærere, & possidere per virtutem, quod non tenemus per naturam; And this is a merveilous greate violence, that we, who are borne here on earth, should aspire to an heauenly habitation, & by virtue possess that, whereof nature hath debarred vs.*

Hieronym: in Matt: tom: 9.

But, ye will aske, what neede this *violence now?* seeing, *Non iam hæreditati, sed virtuti datur; Heauen is not now appropriated to the Iews by right of inhæritance, but communicated to vs Gentiles, by virtue of our virtuous perseuerance?* True, *by virtue of our virtuous perseuerance*; ; and *therefore* it behoueth vs to vse this *violence*. For, know ye not that *all the promises of the Gospel are hypothetical*, hauing euermore the *condition* of *faith*, of *repentance*, of *obedience*, and other Christian *virtues*, either *expressed*, or *implied?* Take away these *conditions* from *vs Gentiles*, who *were* the *wilde Oliue*, but *being grafted in, are made partakers of the roote and fatnes of the Oliue tree*; and then shall we be *cutt off*, as were the *Iews* (the *natural branches*) before: And againe, allow these *conditions* to the *Iews* that were *cutt off*, and then shall they be *reingrafted*.

Maldonat: in loc.

Rom: 11: 17: 23.

Wherefore, as God, in the *Olde* Testament, promised the *Israelites* the *kingdome of Canaan*, the *land of promise*: yet was *Iosuah* their Captaine faine to *take it by force*, before they could haue the possession of it:

Gen: 17: 8.

Iosu: 11. 23.

it: So, in like sort, in the *New*; albeit in the dayes of *Iohn*, the *kingdome of that heauenly Canaan* was proclaim'd, and *promis'd*; yet may we not expect to be estated in it, without a præceding *violence*. *Vetus testamentum habebat temporalia promissa, novum autem spiritualia, & æterna*; *The olde testament* (saith St *Austin*) *propound's Temporal promises*; *but the New, Spiritual, and Æternal*. Whence *Aquinas* interreth, that therfore necessary it was that in the *Olde Testament*, the people should be taught, how they were to *fight corporally*, for the getting of an *earthly possession*; and no lesse necessary in the *New*, that they should be instructed, how they are to *fight spiritually*, for the gaining of the *possession of æternal life*: and so be of the number of those *Violent ones* in my Text, of whome I am now to speake in the *third* place.

Austin: cont: Faust: l. 4. c: 22: to: 6.

Aquin: 22æ: q: 140: artic: 1.

The violent take it by force.

3 VIOLENTI.

Non ignavi, non timidi, non cedentes minis, aut terroribus Diaboli, saith St *Chrysostom*; *Not dastards, not cowards, not such as will flinch at the threates and bafflings of Sathan. Non desides, non remissi, non delicati, non teneri*, saith *Abbas Abraham*: *Not the lither, the slouthful, the delicate, the tender*. In a word; *Non lenti, sed violenti*; *not the lazy, but the violent*. Yet, not all the *violent*, neither. For, there are *violent thieues, violent murtherers, violent Church robbers, violent Oppressours*, and the like, who by their *violent rapine*, *Quasi comedunt, & bibunt carnem, & sanguinem humanum*, as *Gerson* speake's; *do as it were eate the flesh, and drinke the bloud of the innocent*

Chrysost: in 2. Tim: 4.

Abb. Abraham: collat: 24.

Gerson: ser: 57.

cent. And, because they are of the nature of those *Aves prædatoriæ*; *ravenous, violent birds, that liue vpon spoile*; the *Eagle*, the *Gosshawke*, the *Ospray*, the *Kyte*, the *Vultur*, the *Cormorant*, and the like, mentioned, Deut. 14: which were neuer accepted in God's sacrifice, we may therfore haue more than a *violent præsumption* of them, that their *Violence* will neuer bring *them* to *heauen*.

Deut. 14. 12.

It is not then an *outward*, or *strong-handed violence*, but an *inward*, and a *strong-hearted violence*, that denominateth the *Violent* here in my Text. A *religious*, a *deuoute*, a *zelous violence*. And, this *violence* must haue a *threefold Obiect* to worke on, (*God*, the *Diuel*, and *Our selues*) ere euer it can make impression vpon the *fourth*, the *kingdome of heauen*.

1 *First* then, we must *offer violence* to *God*, the *King of heauen*. But, not *such* a *violence*, *as* the *Iews* did to *Christ*, in the dayes of his flesh; when they *cloathed* his *back*, but it was with *purple*, to *deride him*; *crowned* his *heade*, but it was with *thornes*, to *prick* him; *adorned* his *hand*, but it was with a *Scepter of reede*, to *shame* him; *adored* his *person*, but it was with *leggs*, and *congies*, to *mock* him. Yea, they *spit* vpon his *face*, *hood-wink't* his *eyes*, *nipped* his *cheekes*, *nayled* his *hands*, and *feete* to the *cross*; and (to make vp the *ful measure* of their *violence*, *more violent than death it selfe*) *after* his *death*, *pierced* his *side* with a *speare*, Io: 19.

Io: 19. 34.

Nor must *our* συμαχία, or *violence to God* be *such*, as the *sonnes of Belial* at this day *offer* vnto *Christ*, while with their hideous *oathes* and *blasphemies*

mies causing *Horripilationem*,(as the Vulgar Latine hath it, Ecclus: 27:) *the standing of a man's haire on end* that shall heare them, they *dismember*, & *rende piecemeale* his most sacred *body*, scarse leauing him any one *member* vntouched from *top to toa*, and so *crucify afresh the Lord of life*, that bought *them* by his most pretious *death*. I know, what these men are wont to alledge for themselues; that it is but a *foolish vse* they haue gotten of *swearing*, which, as it is stolen vpon them at vnawares, so, they would gladly shake it off, if they could tell how. I will therfore *præscribe* them a *present remedy* against this their *violent malady*, if they wilbe but so *pliant Patients*, as to *take* it. St *Chrysostome* report's of a certaine Oratour, who had got an *illfauoured vse*, *continually to wag his right shoulder*. But, to maister this idle custome, what did hee? *He layde a sharpe sword vpon either shoulder*, ὥστε τῷ φόβῳ τῆς τιμῆς σωφρονίσαι τὸ μέλος ἀκαίρως κινούμενον, *that so the feare of a wound might reforme his vncomely gesture*. And I doubt not, but if these *monstrous oath-maisters* would but exercise the like discipline vpon their *tongues*, as did this *ouer-actiue Oratour* vpon his *shoulder*, to *ouer-aw* them with the *sharpe sword of God's imminent vengeance*, it could not but weane their *tongues* from so *dishonoring* God, which were made to be the *trumpets* of his *glory*.

Ecclus: 27: 14.

Chrysost: hom: 7. ad pop. Antioch.

This, then, is not the *violence* we must *offer* vnto *God*: But what? We must *Stimulo violenti amoris agi*; (as *Bonauenture* most diuinely) *be pricked forward to Godward with the goade of violent loue*, *Qui cor necessitat, & medullitùs transfigit*; *which impo-*

Bonavent: Opusc. de 7 Itinerib: eternitat: dist: 5. art. 2. to 36.

 seth

seth vpon our hearts a necessity of louing him, and possesseth euen our very inmost marow. We must weary both *God*, and *our selues* with *prayers*; *Knocking,*
Matt: 7:7. *beating, bounsing at heauen-gates* till he *open*, and giuing him no rest, till he grant our requests. For, *prayer* is that *armed strong-man*, which doth *Vincere*
Bern: *invincibilem: & ligare omnipotentem*; (as St *Bernard* speake's) *Ouercome the invincible, and binde the Almighty.* Now, that we may be the more *vehement Oratours*, and our *prayers* the more *violently pierce* the cloudes, they must be, as it were, *forced* forward with a *torrent* of *repentant teares*. For, *Vim facimus Domino, non compellendo, sed flendo: non provocando iniurijs, sed lachrymis exorando: non blas-*
Ambros: ser: 15. *phemando per superbiam, sed per humilitatem mœrendo*: We *offer violence to God* (saith *Ambrose*) *not by warring, but by weeping: not by prouoking him with wrongs, but by mollifying him with teares; not by proudely blaspheming him, but by humbly sorowing for our sins.* These are the most *potent weapons* of our *faith*, wherewith we may, and must *encounter* the *Omnipotent.*

2. We must *offer violence* to the *DIVEL.* But,
Sap: 5:7. not *such* a violence, as do the *wicked*, who *wearying themselues in the wayes of wickednes*, take such intolerable paines to go to hell, as if they meant to *try maisteries* with *Beelzebub himselfe*, who should be *Maister-diuel*, *he*, or *they*.

Nor, *such* as *Coniurers*, & *Exorcists* do, who, though now they haue such a hand ouer the *Diuel*, as at their pleasure to entrench him within their *Circle*; yet,

yet, it is to be feared, he will one day haue the better of them, and pitch them downe headlong from *their Circle* to *his Center*.

This, then, is not the *violence* we must *offer* to the *Diuel*. But what? What but the *vnresistible violence* of a stedfast *faith*? Wherewith if we *resist* him, we shal finde him to haue more confidence in *flight*, than in *fight*, Iac. 4. And *resist him* we must, or he will surely *repell vs*, ere euer we reach to *heauen*: *Siquidem etiámnunc contrariæ potestates sunt obuiæ, vt id nobis auferant*, saith Saint *Chrysostome*; *For, those powers that are against vs, interclude our passage to heauen, that they may violently keepe vs thence*. Not that they, if they hap to get the better of vs, shall be any whit the better for it; but, because they are vnwilling (such is their malice towards vs, and that as ancient, as the world it selfe) that *we* should *get* the *kingdome* that *they* haue *lost*, or that *wee* should reigne there, as *euer-blessed Kings*, whence *they* haue ben expell'd, as *euer-cursed Exiles*. These be the *Principalities*, the *Powers*, the *Spiritual Wickednesses*, which are ἐν τοῖς ἐπουρανίοις, *in heauenlie places*, (that is, in the aër) against whom we are to *wrestle*, that they hinder vs not from *making* a *sally* into *heauen*. Wherefore, as when *Dauid longed* for the *waters* of the *well of Bethleem*, which was by the gate, *three of his worthies brake thorow the hoste of the Philistines*, *which stood in their way*, *and brought him thereof to drinke*, 1 Chro. 11. So must *we*, if *we lust* for the *spiritual waters* of the *well of life* in that *heauenly Bethleem*, send *our three worthies*,

1 Pet. 5. 9.

Iac. 4. 7.

Chrysost. hom. 53. in Iaan.

Eph. 6. 12.

1 Chro. 11. 17. Psal. 36. 9.

1 Cor.13.13. *thies, Faith, Hope,* and *Charity,* to *breake thorow the hoste of those Spiritual Philistines,* the *Diuels,* who striue to *stop vp our way,* and to keepe vs from tasting of them.

Val.Max.l.8.c.9 3. We must *offer violence* to *Our selues.* But, not *such* a *violence,* as did the Auditours of *Hegesias,* who *painted* out vnto them the miseries of this life in such *Rhetorical colours,* as that many of them, vpon the hearing of him, layde *violent* hands vpon *themselues,* choosing rather a *wilfull death,* than a *wofull life.* Nor, *such,* as some doe at this day, who, in a male-contented mood become *their owne Butchers,* doubtfully hazarding *their soules* vpon the mercy of *God,* while *they* shew no mercy vpon *their owne bodies.*

Abb. Abrab. collat. 24. *This,* then, is not the *violence* we must *offer* to *our selues.* But *what?* What but that *Præclara violentia, & laudabilis direptio? that notable violence, and laudable spoile, whereby a man rob's and spoile's himselfe of all outward delights?* which indeed is to *offer violence* to *his owne perdition.* For, *our perdition,* what is it, but the *oblectation of this præsent life?* or (to speake more plainly) *the execution of our owne wils and lusts?* Whereof if a man defraud

Luc. 9.23. himselfe, by *denying himselfe,* that is, by abridging *himselfe* not onely of things *vnlawfull,* but of those also that are *lawfull,* by exacting and executing vp-

2 Cor.2.11. on *himselfe* τὴν ἐκδίκησιν, *a spiritual kinde of vengeance,* euen *Incruentum pœnitentiæ Martyrium, the vnbloudy Martyrdome of repentance;* if he *macerate himselfe* with *fastings, exhaust himselfe* with *watchings,*

ings, *waste* his *eies* with *weeping*, *spend* his *spirits* in *sighing*, *weare out* both his *tongue* and his *knees* in *praying*, *Gloriosam profectò, & vtilem perditioni suæ vim facit*; *Surely that man offer's a glorious, and ablessed violence to his owne perdition.*

A *second* branch of this *selfe-taming violence*, is; that we must contemne not only the most *expetible*, but also the most *terrible* things of this world.

1. The most *Expetible*, *first*. For, a man that hath inured himselfe to the loue of *worldly things*, cannot *contemne* them for Christ's sake, without *offering* a kinde of *violence* to *himselfe*; because, *custome* being *a second nature*, those things, which crosse our *custome* (and so are contrary to *nature*) are in some sort *violent*. Nor is it a *small violence* we must *offer* to *our selues*, when we must not only *loue* our *enemies*, and *pray* for *them*, Matth. 5. but *forsake* our most pretious *friends* for *Christ's* sake, Mat. 10. Which (as St *Ambrose* excellently note's) was, in the old Testament, plainely *figured* out vnto vs, in the outward *circumcision* of the *flesh*. For, the *Iews* were not commanded to cut off the *fore-skin* of their flesh, as if it had ben a *superfluity* in nature; but to giue them to vnderstand, that as they were to cut off the *skin* of their *body*; So, much more were they to cut off the *sin* of their *soule*; yea, and *those* also that should *entice*, or *induce* them to *sin*, *Etiamsi quadam vnitate corporis connecterentur*; *yea, though they were knit together in the vnity of the same flesh with them.*

Matth. 5. 44.
Matth. 10. 37.
Ambros. Ep. 72.

2 *Againe*; As we must *contemne* the most *expetible*,

ble, so also the most *Terrible* things of this world. We must take vp our Cross, & (if need so require) as prodigal of our owne lises, with a Martyr-like boldenes *patiently endure*, nay, *valiantly out-dare* euen death it selfe, if, in a *good* cause, it præsume to offer vs the affront. For, (as *Bonaventura* saith) *Viri fortes mori possunt, vinci verò non possunt; Faith-hardy Christians may be kill'd, but cannot be quell'd*: as *not fearing thē, which kill the body, but are not able to kill the soule; but rather fearing him, who is able to destroy both body and soule in hell*, Mat. 10. If thus we be first *Kings within our selues*, doubt we not, then, our successe in *surprising* the *kingdom of heauen*. But, in vaine shall it be for vs, to hope, that the *spoiles* of *that kingdome* will be like those *Salmacida spolia* (in the Oratour) to be got *Sine sanguine, & sudore; without this Christian strife and contention.*

Matth. 16.24.

Bonauent. diet. sal. tit. 5. c. 7. tom. 6.

Matth 10.28.

Ambros. Ser. 15.

Cic. Offic. l. 1.

Non est ad astra mollis è terris via; We may not thinke to goe to heauen in an horse-litter. For, *Quo quisq; violentior est, eo sanctior; The more violent a man is towards God, the Diuel, and Himselfe, the better Christian he is*; and the better *Christian*, the nearer to *heauen*. But, worthily shall that man, with *Reprobates*, be condemn'd to *hell*, who will not, with the *Elect*, *offer violence* to *heauen*. We must therefore ἀγωνίζειν, *striue to enter in at the narow Gate*, Lu. 13. before we can καταγωνίζειν, Heb. 11. *subdue the kingdome of heauen*. We must ὑποπιάζειν τὸ σῶμα, καὶ δουλαγωγεῖν, *beate downe our body, and bring it into subiection*, 1 Cor. 9. before we can πιάζειν τὴν βασιλείαν, καὶ δουλαγωγεῖν, *lay holde vpon heauen, and make a booty*

Senec.

Maldonat. in loc.

Centur. 11. c. 4. ex Petr. Damian: Epist.

Luc. 13.24.

Heb. 11. 33.

1 Cor. 9. 27.

of

of it. Or, (to speake in the words of my Text) wee must βιάζειν, *offer violence to heauen,* before we can ἁρπάζειν, *take it by force.* For, as it followeth in the *fourth* place, βιασταὶ ἁρπάζουσιν,

The violent take it by force. 4. RAPIVNT.

How? *Take it by force?* Extort it? Why but, doth not the Apostle tell vs, 1 Cor. 6. that ἅρπαγες, *Robbers, extortioners, shal not inherite the kingdome of heauen?* How then is it *here* said, that the *violent* ἁρπάζουσι, *Rapiunt, take it by force?* that is, *Robbers,* and none but *robbers inherite* it? Surely, both are true. It's ordinarily true, that such as *rob earth,* will be hang'd ere euer they come to *rob heauen;* (though *rob* it they must, ere euer they can *inherite* it) Yet we reade of one *good Thiefe,* and but one, who no sooner had renounced his trade of *robbing earth,* but he by and by fell to *robbing Paradise,* Luc. 23. 43. But, how did he *rob* it? By *beliewing, and acquitting* the innocency of *Christ;* by *confessing, and accusing* both *himselfe,* and his *fellow-thiefe.* Lo, a *thiefe* is become *Crucis primitiæ, the first fruites of the Crosse,* to teach vs, that there is no man so laden with sin, *Cui Crucis medicina non afferat salutem; but that the medicine of Christ's Crosse will instantly cure him. Mirus latro mirè prædari nouit; A strange thiefe,* (saith *Bernard*) *and strangely expert in his Art of rapine.* He espied a *Great King,* in the habite of a *poore man, trauailing* at noone day by the *narrow way* of the *Crosse* into his owne *kingdome.* He well knew, that vnder that *poore habite* was hid a great deale of *Princely treasure.* He therefore sett's vpon

1 Cor. 6. 10.

Luc. 23. 43.

Bern. Ser. 2. de Epiph.

the *King*, and strip's him of his *Princely*, and *heauenly treasure*, wherewith he so enriched himselfe, *Vt inter cælestes Principes sit collocatus*; *that hee now sit's, cheeke by iowle, with the Peeres of heauen.* What then? will God *pollute Paradise* with *thieues*, or other *sinners*? No, there's *no vncleane thing shall enter thereinto*, Apoc. 21. but he *beautifie's* it with *thieues*, and other *sinners*, that haue *washed* away their *sinnes* in the *lauer of repentance*.

Apoc.21.27.

St. *Bernard* saith, there are *foure sorts* of men that *possesse the kingdome of heauen. Alij violenter rapiunt; alij mercantur; alij ad illud compelluntur: Some take it by force; some buy it; some steale it; some are* as it were *forced into it. They take it by force*, that leaue all to follow Christ, as did *Leui*, Lu.5. *They buy* it, that part with their *temporal goods* to the poore, that, in lieu thereof, they may receiue *æternal*, Lu.16. *They steale it*, that pray, fast, giue almes, and doe other good things as it were by *stealth*, not seeking the *praise* of *men*, but the *glory* of *God*; like the woman with the bloudy issue, that *stole* a touch of the hemme of Christ's garment, and was made whole, Luc. 8. Lastly, *they are forced* into it, and *compell'd* to enter, that God's house may be full, Luc. 14. who, by God's diuine prouidence, are *tryed* with the *fire of affliction here*, (which they beare at least *patiently*, if not also *willingly*) that *hereafter* they may not be damnably *punished* with the *fire of Gods iudgment*.

Bern. sentent.

Luc.5.28.

Luc.16.9.

Luc.8.44.

Luc.14.43.

Thus hath God as it were *exposed* his *kingdome* to vs, *Quo iure, quavè iniuriâ, whether by right, or by wrong*, to be obteined by vs. By *right*; whither it

it be by *Emption*, as when we *buy* it; or by *Compulsion*, as when we are *forced* into it. By wrong; *whither* it be by *Fraud*, or by *Force*: *Fraude vulpinâ*, by a *fox-like fraud*, as when we *steale* it; or *Vî leoninâ*, by a *Lion-like force*, as when we *violently spoile*, and *forage* it. If, then, thou be not able to *take* it by *force*, or to *buy* it, yet at leastwise, be sure to *steale* it. If thou canst not by *inuasion*, yet enter vpon *compulsion*. What said I? If thou *canst* not? Nay, thou *may'st*, if thou wilt, enter by *inuasion*, or by *rapine*; and that, in *two respects*.

First, in respect of God, whose the right and property of that kingdome is. For, *God* is a great deale more willing to *yield* it, than wee either are, or can be to *take* it. So rich and bountifull is *He*, that he neuer resist's vs; and when he hath *giuen* vs *all*, yet he still *possesseth all*: Nor can we better *please* him, than to *rob* him. O the riches of the grace and bounty of God! *Qui vetat aliena contingi, in sua gaudet inuadi; He forbid's vs to meddle with ought that is another man's, yet is very willing, we should inuade what is his.* Nay, inuade what is *his* we cannot, vnlesse *he* first *facilitate* our *will*, which before was *vnwilling*. For, as *Pelusiota* saith of the *gift of Virginity*, so say I of *Heauen*, δίδωσι τοῖς παρεῖν ἐθέλουσι, *It's giuen but to those onely that are willing to receiue it.* τοῖς γὰρ μὴ βουλομένοις οὐδὶς ὁ δώσων: *for none will giue to such as are vnwilling to receiue.*

Ambros. ser. 15.

Paulin. Ep 32.

Pelusiot. l. 4. Ep. 165.

Here, then, is a singular *Incentiue* to all *violent Christians*; that, whereas they that *offer violence* to an *earthly kingdome*, are repell'd by force of Armes,

with sword, speare, and gun, and other such warlike weapons; they that *lay siege* to the *fort of heauen*, are not repell'd by force: Nay, in stead of a *violent resistance*, they haue the *fauourable assistance* of the *King of heauen* himselfe; and so, are, *Non tam violenti, quàm violentati*; *Not violent of themselues, but made violent of God: Nec tam rapiunt, quàm rapiuntur*; *Nor do they so much take, as are themselues taken by force*; And *the Kingdome of heauen, Vim facit, potiùs quàm patitur*; *doth rather offer, than suffer violence.* Which made *Iohn* Baptist say, in his forecited Sermon, Matth. 3. *Repent*: not, *Quoniam appropinquabitis*; *because yee shall approach to the kingdome of heauen*, but, *Quoniam appropinquabit*; *because the kingdome of heauen shall approach to you.* For, *No man can come to mee* (saith our Sauiour) *vnlesse my Father draw him*, Iohn 6. And, *Draw mee* (saith the Spouse) *Wee will runne after thee*, Cantic. 2. So that, *God* must first *draw vs*, ere *we* can either *runne*, or *goe* vnto him.

Luke 17. 21

Matth. 3. 2.

Iohn 6. 44.

Cant. 2. 3.

Secondly, Wee may bee said to *take heauen by force*, in respect of the *Righteous*, whose inhæritance it is. For, *Quid est regnum cælorum, nisi locus iustorum?* saith Saint *Gregory*: *What else is the kingdome of heauen, but a place for the righteous?* as are the *humble*, the *chaste*, the *meeke*, the *merciful*. When therefore a man that is either *houen* with *pride*, or *defiled* with *lust*, or *inflamed* with *anger*, or *enraged* with *cruelty*, abandoning

Greg. in Euang. hom. 20.

these

these his sins, returne's to himselfe by *repentance*, & is made partaker of æternal life, *Quasi in locum peccator intrat alienum; then doth the sinner, as it were, occupy the roome of another*, and vsurp a place that did not belong vnto him. For, *Regnum cælorum rapi vult nostris fletibus, quod nostris meritis non debetur; The kingdome of heauen may be violently taken by our teares, though it be no way due to our deserts*; Seeing, as the Centurion saide to Christ, Matt: 8: *Maister, I am not worthy that thou should'st enter vnder my roofe*: So may we (the *best* of vs) say vnto him; *Maister, I am not worthy, that I should enter vnder thy roofe.*

Ibid.

Matt: 8. 8.

Yet, as *Christ* being in the *forme of God, Non rapinam arbitratus est*, Phil: 2: 6: *thought it no robbery to be æqual with God*: so neither doth he *Rapinam arbitrari, thinke it any robbery*, that *we*, being in the *forme of men*, should be *Cohæires with him* in his *kingdome*. For, (as St *Chrysostome* saith) *Hæc rapina non crimini ducitur, sed laudi; Crimen est, si non rapitur; This rapine is not reputed a crime, but a commendation; Nay, a crime it is, not to commit this rapine.* A rapine, not of *golde*, or of any such perishing *trash*; but of those inæstimable *treasures* of heauen, in comparison whereof *Aurum lutum, Golde is but dirt and drosse.* I will shut vp this point with St *Irenæ's* admonition, *Pretiosam arbitremur coronam, quæ per agonem nobis acquiritur, sed non vltrò coëlitam; Let vs esteeme that cælestial crowne the more pretious, because it doth not naturally accrew vnto vs, but is got by an agonizing violence*, which began *In diebus*

Phil. 2. 6.

Chrysost. hom: 53: in Ioan:

Ibid.

Irene: l: 4: c: 72.

Matt: 3: 1. *bus illis*, Matt: 3: 1: *in the dayes of Iohn the Baptist*, or (as my Text saith) *A diebus, From the dayes of Iohn the Baptist*; which is my *first point*.

§ *A DIEBVS Io. Baptista.*

Not from the *day* of his *Natiuity*. For, as *Noah* in the *Olde* testament, looked both *backward* to the time *before* the *Floude*; and *forward* also, to the time *after* the *Floude*: for, he liued in *both* times: So *Iohn Baptist* (the *Noah of the New testament*) looked both *backward*, to the time of the *Law*, and *Prophets*; and *forward* also, to the time of the *Gospel*: for, he liued in *both* times; And is therfore call'd *Limes Legis & Euangelij*; *the Boundary, or Land-marke betwixt Law, and Gospel.*

Well; if not from the *day* of *Iohn's Natiuity*, when then began this *violence*? Surely, from the dayes of *Iohn's Euangelical Ministery*, which began in the fifteenth yeare of the reigne of *Tiberius*, and lasted not full three yeares. But, why is it saide to haue begunne *then*, and not *before*? Did not many holy men *before*, in the *time of the Law*, offer a more than *Giant-like violence* to *heauen*? What say ye then to *Iosue*? to *Elias*? to *Ezechias*? Did not *Iosue*, by his *prayer*, cause a *Solstice* in the valley of *Gibeon*, lest he should not haue *day* enough against his enemies? Iosu: 10. Did not *Elias* as it were *lock* vp *heauen* with the *key* of his *prayer*, that *it rained not on the earth for three yeares, and sixe moneths*? and with the *same key open* it againe, that *it gaue raine*, (like water out of a squiezed sponge) *& the earth brought forth her fruite*? Iac: 5. Did not *Ezechias* cause the *Sunne* to *returne* by 10 Degrees, by which it was gone

Gorrhan: in Luc: 16: 16.
Simon de Cass. l. 3: c. 3.
Iosu: 10: 13.
Iac: 5: 17.

gone downe in the dial of *Ahaz?* Esa: 38. Yes, they did so: but it was onely for the procuring of *temporal* blessings. The *first*, of *victory*: the *second*, of *raine:* the *third*, of *health*. O what *violence*, then, ought we to *offer* to it, in this *time of Grace*, for the obteining, not of a *temporal victory*, not of *earthly showres*, not of *bodily health*: but of *Victory* ouer all our *spiritual enemies*; of the sweete *showres of God's heauenly grace*; and of the euerlasting *health* of our *soules?* Esa: 38:8.

2 *Againe*; the *date* of this *violence* beginn's at *Iohn*; not that there were none, before *Iohn's* time, fit for the *kingdome of heauen*, none that before did *valiantly* and *violently* contend for it; but, because *Iohn* was the *first* that mention'd the *kingdome of heauen*, and so powerfully preached it to the *Gentiles* that came to heare him, *Vt desiderium eius violentaret animos hominum; that the desire thereof violently sway'd their affections*, greedily to devoure whatsoeuer difficulties might oppose them in their *pursuite* of *heauen*. *Simon de Cass. l.3.c.3.*

3ly, The *date* of this *violence* beginn's at *Iohn*, and not before; because *till Iohn* (till the ministery of *Iohn*) was the *Law*. And, the *tenour* of the *Law* ran thus; *If a man do thus, or thus, let him dy the death:* inflicting vpon euery offendour the *rigour of punishment*, but not drawing any to heauen by the *doctrine of repentance*. But, when *Iohn*, the *Fore-runner of the Messias*, began to preach the gratious *doctrine of repentance*, that the sinner, who was *dead* in his trespasses, should *liue* by his conversion, then did this Matt: 11:13. *Greg: in Euang: hom: 10.*

this *violence* eminently *begin*. Then was it not, as in the *gift* of *Virginity*, *Qui potest capere, capiat*; Matt: 19: *Catch, that catch may*: but, *Qui vult rapere, rapiat*; *Snatch, that snatch will*. Who would, might boldly *rush* into the open *Praesence*, in the *Court* of *heauen*. *Et qui pœnitentiam peccatoribus indixit, quid aliud quàm regno cælorum fieri violentiam docuit?* saith *Gregory*; *And he that proclaim'd the remedy of repentance for sinners, what did he, but teach sinners, by repentance to offer violence to heauen?* Which violence, as it began ἀπὸ τότε, or *extùnc*, that is, *from the dayes of Iohn the Baptist*, so it *continüeth* ἕως ἄρτι, or *Vsquenunc*, *Vntill now*, as it followeth in my *sixt*, and *last* point: Wherein I will be very briefe, that I may not *offer violence* to your *heauenly patience*.

Matt: 19: 12.

Greg: vbi suprà.

Luc: 16. 16.

6 VSQVENVNC.

Vsquenùnc, vntill now.

What? Did this *violence*, as it *began*, so *end* in the dayes of *Iohn*? Or, did the *doctrine* of *Iohn expire* together with his *life*? Or, is the *preaching of Iohn* become like an *Almanacke out of date*? Not so. For, our Sauiour saith, *VSQVENVNC*; this *Violence* had then lasted till the *(Now)* when he spake. And therfore he saith not, *Passum est*, but *Patitur*; nor *Rapuerunt*, but *Rapiunt*: Not, *hath suffer'd*, but *suffer's*; nor, *haue taken*, but *take it by force*. But, because *Vsquenùnc, modicum erat tempus, si nunc fuisset & terminus: Vntill now, had ben but a very litle time, had this violence ended in that Now*; therfore is *Vsquenùnc* of a *larger* extent, and must be vnderstood *Inclusivè*, like the Apostle's *(Nunc)* 2 Cor: 6: *Behold*

Simon de Cass. vbi suprà.

Ludolph: de vit: Iesu. part: 1. c: 56.

2 Cor: 6: 2.

hold now the accepted time, behold now the day of salvation; as *including* in it *Nunc continuatum*; *a continuation, or ranke of Now's*, from the *first (Now)* of this our *Sauiour's* speach, not onely vntill *this present (Now)* of *my* speaking, but till *to morow*, & *next*, *and euery next day*; euen *Donec hodiè*, Heb: 3: *daily*, *while it is called to day*, & till *(Now) shalbe no more*. Heb: 3: 13.

Which happy *success* of the *preaching of Iohn*, as it *generally* commend's vnto vs the *power* and *efficacy* of *preaching*, when it proceed's from such *a burning, and shining lamp*, as was *Iohn*; *burning* with *zeale*, *shining* with *knowledge*; for, then it cannot be, that the *word of God* should *take none effect*: Nay, it cannot be, but it should *prosper in the thing whereto it is sent*: So, do it more *particularly* instruct vs, who liue in these more *illuminate times* of the *Gospel*, to sing with the *Spouse*, Cant: 2: 11: *Hyems transijt, & tempus cantillationis auium advenit*; *The winter is past, and the time of the singing of birds is come*: that is, to bless God, for this blessed permutation of *Law* into *Gospel*, wherein we haue such *melodious singing* of *birds*, such sweete *concent* and *harmony* of *Preachers* in our Land. If *Abraham* reioyced to see *Christ's day*, though but *Eminùs, a far off*, how much more, then, ought we, the *children of Abraham*, (for, so *are wee, while we do well*) to reioyce, that wee see it *Cominùs, before our eyes*? euen the day, when *Christ*, and his *glorious kingdome* are both *faithfully*, and *plentifully preached* among vs? when whole *troopes* of *Preachers*, by the assiduity and frequency of *preaching*, instruct and furnish *their* Auditours with

Io: 5: 35: Ro: 9: 6: Esa: 55: 11. Cant: 2: 11. Io: 8: 56. 1 Pet: 3: 6.

like *weapons of violence*, as *Iohn Baptist* did *his*, wherewith they may both *assault*, and *invade heauen?*

Austin: Confess. l: 8: c: 8. But, what a shame shall it be for *vs*, who haue ben so long *instituted* in the *Schoole of Christ*, if St. Austin's *taunt* may iustly take holde on vs? *Surgunt indocti, & cælum rapiunt, & nos cum doctrinis nostris sine corde, ecce vbi volutamur in carne & sanguine. Such as neuer had halfe the teaching that we haue, arise, and take heauen by force; and lo, we with all our heartless learning, ly weltring and wallowing in the sinfull pollutions of flesh and bloud.* Or, if *this land of ours*, which hath hitherto ben, as it were, *sowed with salt*, (such hath ben the *plenty of Preachers* in it, by our Matt: 5. 13. Sauiour term'd *the salt of the earth*, Matt: 5:) proue but like *the city Shechem*, which *Abimelech* Iudic: 9: 45. *sowed with salt*, to make it *barren?* Iudg. 9. Or, lastly, (which is *the sate of too-much familiarity*) if our too-much *familiarity* with *God*, and his *kingdome* so *frequently preached* among vs, haue begot in vs, either a *loathing contempt*, or a *sleighting neglect* of both?

Pray we, then, that, as *Iohn* was *Finis veteris legis, initium nouæ; the end of the Olde law, the beginning of the New*: So the *violent preaching* of *Iohn*, (a Esa: 40: 3. *Voice* now *multiplied* into many *Echos*: for, it hath begotten not onely many other *Iohns*, but many *more such Hearers*, as were the *Hearers* of *Iohn*) may Austin: l: 83. quæst. q. 58. to. 4. be to all, and euery one of vs, *Finis veteris vitæ, initium nouæ; the end of our Olde life, the beginning of a New*: that so, the *pœnitentiall doctrine* of *Iohn* first *taking possession* of the *strong-holde of our hearts*, we may

may thereby be enabled, to *take possession* of that *strongest hold of heauen*. And, if thus we do ἁρπάζειν, *take heauen by force*; then, assuredly, in the last day, ἁρπαγησόμεθα, 1 Thess: 4: 17: *we shalbe taken vp into heauen. Nunc ergo rapiamus cælum, vt tunc rapiamur ad cælum*; *Let vs therefore now take heauen by force, that then we may by force be taken vp into heauen.* Which the *Lord of heauen* graunt vs, by the *heauenly* working of his good spirit in vs, euen for his deare Son's sake, Christ Iesus, &c. *AMEN.*

1 Thess. 4. 17.

FINIS.

THE BRIDEGROME, AND HIS BRIDE.

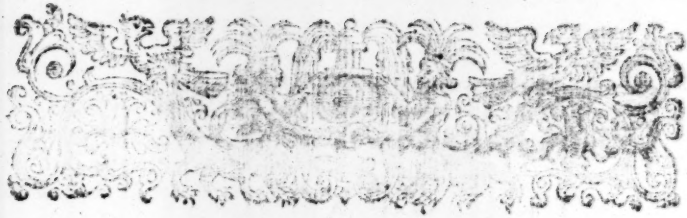
A SERMON PREACHED BEFORE THE LORDS AT WHITE-HALL, *March.* 19. 1622.

BY

I. R. D. D. and one of his MAIESTIE'S Chaplaines in Ordinary.

Bern. in Dominic. 1. post. oct. Epiph. Ser. 2.

Et omnes simul vna Sponsa, & animæ singulorum quasi singulæ Sponsæ.



THE TEXT.

CANT. 4. 8.

Come with mee from Lebanon, my Spouse, with mee from Lebanon: looke from the top of Amana, from the top of Shenir, and Hermon, from the Lions dennes, from the mountaines of the Leopards.

So the *New Translation* hath it.

But, the *Vulgar Latin*, thus;

Veni de Libano, Sponsa mea, veni de Libano, veni, coronaberis: de capite Amana, de vertice Sanir, & Hermon, de cubilibus leonum, de montibus pardorum.

Come from Libanus, my Spouse, come from Libanus, come: thou shalt be crowned: from the head of Amana, from the top of Sanir, and Hermon, from the Lions dennes, from the mountaines of Leopards.

IN this, (as in euery other Text of the booke of *Canticles*) there is *Litera cortex, the shell of a Literal*, or *Historical sense*, and *Nucleus spiritualis intelligentia, the kernel of a Spiritual*, or *Moral sense*.

1. In the *History*, they are the words of King *Solomon*

lomon, inuiting his new *Spouse*, whither the daughter of *Pharao* King of *Ægypt*, or of the king of *Tyre*, or of the King of *Sidon*, or of some other King; (for, that *Filia Principis* she was, he himselfe hath put it past all doubt, Cant. 7. 1.) to remoue from mount *Libanus*, (where her resiance then was) to his Princely Palace in *Ierusalem, the ioy of the whole earth*, there to solace herselfe with his sweet embracings. Wherunto the more effectually to perswade her, as, on the one side, he promiseth her an Imperial *crowne* (such as *his mother put vpon his head in the day of his Espousals*) so, on the other, he put's her in minde of her dangerous *abode there*, so neare the *Lions denues, and the mountaines of Leopards*. In effect, as if hee had said, *Si deseruieris, coronaberis: Si manseris, laniaberis: Come away, and be crowned: tary there, and be wearied:* that, if the proffer of a *Crowne* would not *allure* her, speedily to *come* vnto him; yet, that imminent *danger* might *deterr* her from staying any longer from him.

Ludovic. Scta-Maior in loc.

Cant. 7. 1.

Cant. 3. vlt.

Barrhad. l. 3. cap. 20. tom. 2.

2. But, in the *Mystery, Behold, a greater than Solomon is here*, euen the *Spirituall Bridegrome, Christ, Non minus amans, quam amor*, (saith *Bernard*) *no lesse louing, than Loue it selfe*; Eftsoones soliciting his dearest *Spouse* the *Church*, bought with the most inualuable price of his bloud, to *come* to the faith, and knowledge of his name; and that, not onely out of the *Iewish* nation, which in the *eminency* of her *prerogatiues*, asmuch excell'd all other *nations*, as did *Libanus* surmount all other *mountaines* in *sublimity, fœcundity, amenity*, and *salubrity* of *aer*; but, *out*

Bern. in Cant. Ser. 83.

Deut. 4. 7.

out of all nations, kinreds, people, and tongues, that is to say, out of the *Gentiles* too, signified by *Amana, Sanir*, and *Hermon*, with other neighbour-*hills* bordering vpon *Libanus*, whither *East, West, North*, or *South*; that there may be, from all *foure Quarters*, some, *to sit downe with Abraham, Isaac, and Iacob, in the Kingdome of God.* And not onely some of the *lower rable*, but of the *Highest*, and *Mightiest Monarchs* some, as *furious*, as *sauage*, as *lofty*, as *Lions*; as *fierce*; as *various*, as *spotted*, as *Leopards*. This (I grant) is a faire interpretation, and well approued by the suffrage of Antiquity.

Apoc 7. 9.

Titleman. in loc.

Matth 8.11.

Philo Carpath. Episc. in loc.

But *Aquinas, Soto-Maior*, and some others, *moralize* my Text, to be the *hortatory voice of Christ*, to each particular faithfull *soule*, whom vnder the most louely name of *Spouse* (into which are *epitomiz'd* all other *loues*) he *adiure's* as it were *of all loues*, and bespeake's in the sweetest *language of loue*, with a *treble* (*COME*) to forsake her *double Libanus* (the *Libanus* of this *world*, aud the *Libanus* of the *flesh*) neither of them deseruing better names, than *Cubilia Leonum, & montes pardorum*; *Hellish dennes of diuelish Lions, and mighty mountaines of bloudy Leopards*; From both these to *come*, and liue with her *husband Christ*, who, as, in one hand hee hath a *Crowne*, wherewith to *reward* her; so, in the other, a *Scepter*, wherewith to *defend* her.

Aquin. in loc. Ludou. Soto. in loc. Barrhad. l. 3. c. 20. to. 3.

And *this* interpretation I willingly receiue; both because it is back't with a *theoreme* in diuinity, that *Quod de totâ Ecclesiâ dicitur, illud in vnoquoq; vero Ecclesiæ membro impletur*; *whatsoeuer is spoken of*

the whole Church, the same is also true of euery true member of the Church, that is, of euery faithful *soule*; (and so, it is not *contrary*, but *subordinate* to the former) as also, because in it the *Text* and the *Time* are very *wellmet*: the wisdome of the Church hauing consecrated this holy *Anniuersary* of *Lent* to the *cutting off* the *superfluities* of our *worldly*, and *fleshly affections* (*a burden too-heauy for vs to beare*) with the sharp *Rasor* of true *repentance*; like as *Absalon polled* his *head once a yeare*, *Quia grauabat eum cæsaries, because his haire was too-heauy a load for his head*, 2 Sam. 14.

Psal. 38. 5.

2 Sam. 14. 26.

Come with me from Libanus, my Spouse, &c.

In the word (*Come*) there's *Bonum gratiæ*: In the word (*Libanus*) there's *Malum culpæ*: In the word (*Crowned*) there's *Bonum gloriæ*: In (*the dennes of Lions, and mountaines of Leopards*) there's *Malum pœnæ*. So, the *Summe* of all, is this; that, if, *by* the *good of grace*, she *eschew* the *euil of sin*, she shall *enioy* the *good of glory*, and *auoid* the *euil of punishment*.

To *vnwinde* the *clue* of my Text more distinctly; Here's a *MOTION*; and a *MOTIVE*.

1. The *MOTION*, *Come with me from Libanus, my Spouse, come with me from Libanus, come.*

Wherein there is,

1. A *Compellation*, *My Spouse*.
2. An *Inuitation*, *Come*.
3. A *Triplication* of that *Come*; *Come, Come, Come*.
4. A *Nomination* of the *Guide* that must conduct her; *Come with me, with me*.

5. A

5. A *Gemination* of the *Vnde*, or *place whence* ſhe muſt *come*; *From Libanus, from Libanus*: that is, *from* the *Libanus* of *worldly deſires*, and *from* the *Libanus of fleſhly luſts.*

2. The *MOTIVE* to perſwade, or induce her to *come*, is *two-fold*;

1. The *one*, a *Reward* promis'd her, if ſhe *come*; *Thou ſhalt be crowned.*

2. The *other*, a *Danger* attending her, if ſhe *come not*; *Come from the dennes of Lions, from the mountaines of Leopards.*

Præmium, and *Periculum*; *Reward*, and *Danger*; theſe are *Animæ duo calcaria*; *a paire of ſpurres, to put life into the dulleſt ſoule.*

I *begin* with the *MOTION*; and therein meane to *begin*, and *end* (both) with the *COMPELLATION*, *Sponſa mea, my Spouſe.* 1. *The MOTION, and therein,* 1. *The COMPELLATION.*

For, the *Spouſe* ſtanding here in the *dore* of my *Text*, like *Abraham* in the *dore* of his *Tabernacle*, Gen. 18. 1. me think's, it were too much ruſticity and rudeneſſe, *curſorily* to paſſe by her with a *ſleight ſalutation*; both becauſe to ſleight *Her*, were to ſleight *her Husband Chriſt*, as alſo, becauſe ſhe neither is, nor can be *leſſe deare* to any one of vs, than is his *owne ſoule.* With what *Decorum*, then, can leſſe than a *ſhort houre's* notice be taken of *Her*, whom a *whole life's* diſcourſe cannot comprehend? Of *Her* therefore *wholy*, and *ſoly*, at *this* time. Of the reſt hereafter, when God ſhall giue occaſion. Gen. 18. 1.

But, becauſe to roaue wildely without *method*, would neither be good for your *memories*, nor

mine, I will *quarter* my whole Sermon into *foure parts*.

1. *Ambit Christus*. 2. *Annuit Anima*. 3. *Nodus nectitur*. 4. *Officium quæritur*.

1. *Christ wooe's*. 2. *The soule consent's*. 3. *The mariage-knot is knitt*. 4. And, *a Duty is required*.

These bee the *Points* resulting out of this kinde *compellation, Spouse*.

1. *Christ wooe's*. *First* then, *Ambit Christus*, *Christ wooe's*: O the infinite mercy of our sweete *Iesus*, in vouchsafing to bee φιλόψυχος, *to cast his loue*, and fasten his affection vpon a poore miserable wretched *Chrysost. hom. 17. in Ioan.* *soule*! Saint *Chrysostome* saith, it is not the manner, *Vt Sponsa Sponsum petat*; *that the Spouse should woo the Bridegrome*, but the *Bridegrome* the *Spouse*, *Etiamsi Regis filius vilem ancillam duceret*; *yea, though it were a King's son that were in loue with a poore seruant-maid*. No more doth the *nature of man* (saith he) *ascend* vp into heauen, there to *woo Christ*; but *Christ* though *very God*, *descend's* from heauen to *woo* the vile and contemptible *nature of man*. For, though she haue gone a whoring after her owne lusts, and *play'd the harlot with* Ier. 3. 1. *many louers*, Ier. 3. 1. Yet, doth he not call her *Meretrix*, but *Sponsa*; *Harlot*, but *Spouse*: Nor doth hee tauntingly *miscall*, but, *Blanditijs amatorijs*, *with amorous termes*, *recall* her; giuing her no Cant. 2. 10. worse names, than *Amica*, *my Loue*; because reconcil'd vnto him by his death; and *Co-* Cant. 2. 14. *lumba*, *my Doue*, because indued with the grace of Cant. 5. 2. his *Doue-like Spirit*; and *Immaculata*, *my vndefiled*,

because first *washed* in the *water* of *Baptisme*, and then *rinced* againe in the *ey-water* of *Repentance*; and *Formosa*, and *Tota pulchra*, *My faire*, and *all-faire*, because beautified with his righteousnes; and *Soror*, *My Sister*, *Quia accepit naturam, & communicavit gratiam*, saith *Baldwin*, *because he tooke vpon him her humane nature, and imparted vnto her his diuine*: And lastly, (as in my Text) *Sponsa mea*, *My sweete-heart*, *my spouse*, my *Vade mecum*, *my Companion*: *Come with me from Libanus, my spouse*.

Cant. 2. 10.
Cant. 4. 7.
Cant. 4. 9.
Balduin. in Cant. apud Figur. Bibl. fol. 97.

In the parable of *Iehoash* king of *Israel*; *Carduus misit ad Cedrum*; the *thistle* that was in *Lebanon*, sent to the *Cedar* that was in *Lebanon*, to bespeake a *match* betwixt his *Daughter*, and the Cedar's *Sonne*. But here, in *Solomon's* parable, *Cedrus venit ad Carduum*; (*christ* (infinitely *higher* than the *highest Cedar* in *Lebanon*) *come's to the Thistle in Lebanon* (the *Soule* of man) and become's a *suitour* vnto her for *mariage*. And, because (as the Poët saith)

2 Reg. 14. 9.

Maiestas, & Amor——; *Maiesty, and Loue do not very well agree together*; he disrobe's himselfe of *Maiesty*, and (as if he had quite forgotten his owne *Greatnes*) come's vnto her in so sweete a *Spirit of meekenes*, that shee may, now, not onely (as St *Bernard* saith) *Respirare ad spem veniæ*; *refresh herselfe with the hope of his Royal pardon of her sins*; but, *Aspirare ad nuptias verbi*; *raise vp her spirits so high, as to the climbing vp to his Nuptial bed of Heauen*. It's true many times of Other *husbands*, that they do *Dotem ambire, non vxorem*; *woo the dowry, not the wife*: And, as true, for the most part, of Other *wifes*, that

Bern. in Cant. ser. 83.

Æl. Lampri.

that they are, as *Alexander Seuerus* (in Æl. in Lampridius) term'd his *Court-officers*, *Mala Necessaria*, *necessary Euils*. But, the *Spouse* of *Christ*, as she must not be *Euil*, so shee neither is, nor can be *necessary* vnto him. He seek's vnto her, not for any *portion* he looke's for by her; but, *Pra puro-puto amore*; *for pure loue*. For, (ahlas!) what *portion* should he expect

1 Cor: 4: 7.

from *her*, who *hath nothing, but what shee hath receiued* from *him!* *He* is (all) for *matrimony*; for *patrimony* he *care's* not, because he *neede's* it not. Should he neede either her, or any, either good, or seruice of hers, he should not be *God*. *Thou art my God*, (

Psal: 16: 2.

saith *Dauid*) *because thou hast no neede of my goods*. As much to say; If thou hadst, thou couldest not be *God*. *Non condidit Deus ab æterno mundum cum posset*: *God* (

Greg: Mor: in Job: 22:

saith St *Gregory*) *though he might haue made man*, and, with him, all *the world from all æternity*, *yet did not*; to shew, that he did not stand in *neede* of Man, nor of any other creature in the *world*, besides. For, seeing he liued a most blessed life, before the world was made, when *himself* was an ample *theater to himself*; it's a signe, he had no *need* either of *Man*, (*the less*)

Epiphan: hæres: 40.

or, of that other (*greater*) *World*; but, as his *Name* is, so was *He*; *El-shaddai*, *God All-sufficient to himself*.

Now, the *less neede* he had of *her*, the *more* was his *loue* in setting his heart vpon her. More truly might *He* say, than euer any *Louer* could,

Amo te, nec possum dicere, Quare; *He had none other reason of his loue*, *but his Loue*, which is therfore call'd his *Will*: *Voluntas mea in illâ*. *My will*, *my loue*, *my delight is in her*; It's a *louely* name, by

which

which he name's his *Spouse*, Esa: 61: 4. Yet, all the amends he look's for, is onely her *good will*. *Pax hominibus bonæ voluntatis*; *Peace to men of a good will*, was the *Angels song* at the birth of *Christ*, Luc: 2. *Nec ipsa aliud quærit*, *nec illa aliud habet*; saith *Bernard*: *Neither doth he looke for more*, *neither hath she any more to giue him*, if shee would. Yea, so strangely is he taken, and *enamour'd* with her, that (rather than go without her) he will not shame to express himselfe in the most *passionate streine* of a doating *louer*; telling her (in the verse next after my text,) *Thou hast rauish'd, thou hast rauish'd my heart*: Or (as the Latin hath it) *Vulnerásti cor meum, Vulnerásti cor meum*; *Thou hast wounded, thou hast wounded my heart*: or (as the Septuagint) ἐκκεκέντωκάς με, ἐκκεκέντωκάς με, *Excordásti me, excordásti me*; *Thou hast taken away, thou hast taken away my heart*. Yea, so strong and vehement is his affection towards her, that, like an importunate *Louer*, impatient of repulse, notwithstanding many indignities offer'd him, (all which his *loue* interpret's but as *loue-tricks*) he will take no *nay*, but stand's *rapping*, and *beating at the dore* of her *heart*, euen till he *get in*, *and sup with her*, Apoc: 3. And, though I do not reade, that euer he was subiect to any other *sicknes*, yet, it's plaine, he was grieuously *sick of loue*; *sick* at the very heart, *sick* euen *vnto death*: for he *died* with *loue*; well witnessing by his *death*, that he would (rather than his *life*) *mary her*.

Esa: 62: 4.

Luc: 2: 14.

Bern: vbi supra.

Apoc: 3: 20.

But the *Diuel* (that olde *Spiritual Fornicatour*) who may muchmore truly be term'd μισόγυνος, *a*

Hater

Hater of men, than euer was *Timon* of *Athens* (as *sick* of the *Soule's hatred*, as is *Christ* of her *loue*) as in *other* things he shewe's himselfe to be *Dei Simia*, *God's Ape*; so in *this* also, that he *make's loue* to the *Soule*: saying to God, as the King of *Sodom* saide to *Abraham*, returning from the spoiles of *Chedor-laomer*, Gen. 14: *Da mihi animas, cætera tolle tibi*; *Giue me the Soules, and take thou the rest*: and therfore doth all he can, to *forbid the banes*, and to hinder the *match* betwixt *Her*, and *Christ*. But, examine *his loue*, and ye shall finde it to be indeede an *Apish loue*. For, as the *Ape coll's* her *yong ones*, till shee *kill's* them; right so deale's the *Diuel* with the *Soule*, *Amando occidit*; *his loue is her death*. And, *Semel novit, semper odit*; (iust as *Amnon* seru'd his sister in Law *Thamar*, 2 Sam: 13) *When once he hath deflowred her, he hateth her euer after; & the hatred wherewith he hateth her, is greater than the loue, wherewith he had loued her*. And, as one of the olde Philosophers (in *Laërtius*) being asked, *When a yong man should mary?* answered, μηδέπω, *not yet*: and being asked againe, *When an olde man should mary?* his answere was, μηδαμῶς, *not at all*: So doth (that olde Sophister) the Diuel, suggest to *a yong man*, that it's *yet too-timely* for *him*, to *mary* his Soule to *Christ*; and to an *olde man*, that it's now *too-late* for *him*, to giue *his* in *mariage*. So that, (by his reckoning) we are (still) either too-*yong*, ot too-*olde*, for so good a *mariage*. And, it shalbe full sore against his will, if either *yong*, or *olde* be so well preferred.

Iustin: Martyr: dial: cum Tryph: Iud:

Gen: 14: 21.

2 Sam: 13: 15.

Laert.

Now, then, may the soule take her choice, whither she

ſhe wilbee *eſpouſed* vnto *Chriſt*, and ſo become like *Iuno*, *Queene of Heauen*; or, to the *Diuel*, (*Chriſt's Corrival*) and ſo, be like *Proſerpina*, *Queene of Hell*. I hope, ſhe will haue ſomuch *reaſon*, and *faith* (both) as, by infinite odds, to præferre *Chriſt*, who is *Animæ Anima*, *the very ſoule of the ſoule*; And, *Hunc rivalem, quoad poterit, à ſe pellere*; *to do her beſt, to driue, and hunt away from her this* moſt vnworthy *Competitour* of *Chriſt's*, *the Diuel*. For, it is not the *Bridegrome's Loue*, without the *Bride's Conſent*, that will make the *mariage*: And therfore, in the *ſecond* place,

Bern: Ser: de vit. & quinq, ſenſib.

Annuit Anima; *The ſoule conſent's.*

2 The Soule conſent's.

Chriſt hath, all this while, ben *wooing* the *Soule*; And now, it's time (high time) that the *Soule* yielde *Her conſent*, and make a *Royall Exchange* of *loue* with *Him*. For, as in *carnal mariages*, there are three *Conſents* requiſite; to wit, the *Parent's* Conſent; and the Conſent of the *two Parties* to be maried: So likewiſe, in this *Spiritual mariage*, there muſt be a *Concurrence* of *three Wills*.

1 The *firſt* is, *Æterna Dei voluntas*, *the euerlaſting will*, or *decree of God* the *Father*, exciting, and ſtirring vp a *will* in vs, whereby we conſent vnto it. For, ſo ſaith *Chriſt* himſelfe, Io: 6: *No man can come to me, Niſi Pater traxerit*; *vnleſs my Father draw him*. And ſo ſaith the *Father* too, Oſe 2. *Deſponſabo te mihi*; *I will mary thee vnto mee in faith*: that is, *Fidem donando*, *by giuing thee faith*, whereby to know, and acknowledge, and embrace, and obey my *Son Chriſt*.

Zanch: in Eph: 5.

Ioan: 6: 44.

Oſe 2.20.

2 The *second* is, *Voluntas Sponsæ*; *the Will*, or *Consent of the Spouse*, which proceed's from *faith*. For, he first giueth her *faith*, which reneweth her *will*, and of *euil* make's it *good*, and of *nilling*, *willing*; and then (by virtue of *faith*) *consent*. It's *He*, that *worke's in her*, *both Velle*, and *Perficere*, *to will*, *and to do*,
Phil: 2: 13. Phil: 2:

3 The *third* is, *Voluntas Sponsi*; *the Will*, or *Consent* of the *Bridegrome*, *Christ*, — *Quæ non inventa*, *reperta est*; *which seek's*, *before it is sought*, and *is found*
Esa: 65: 1. *of them that seeke it not*, Esa: 65: 1.

Io: 6: 37. Ye haue *all three Wills*, within *one* period, Io: 6: *All that the Father giueth me*, (There's the *Father's will*:) *Come's vnto me*; (There's the *will* of the *Elect*, the *Spouses will*:) *And him that come's vnto me*, *I will in no wise cast out*; (There's the *Bridegrome's will*:) So, there's first the *Father's* will; (for, without *Parent's* consent, no lawfull mariage:) And then, the *Bridegrome's* will, which is neuer repugnant to the will of his *Father*; And lastly, the *Spouse's* will, which (of the *three*) is hardest to be obtein'd. Yet, without
Zanch: vbi suprà. it, no mariage: because (as that *refined Scholeman* tell's vs) *Essentiale in matrimonio est vtriusq; partis consensus*; *the consent of the couple to be maried*, *is essential to the mariage*; So that, to mary one, *against* her *will*, is not to *mary* her, but to *force* her. There must not, then, be *Volui* on *Christ's* side, and *Noluisti*, on the *Soule's* side; (for, that was it that marr'd the
Luc: 13: 34. *match* betweene *Christ*, & *Ierusalem*, Luc: 13: *How oft would I*, *but ye would not?*) but ere the mariage can be concluded, *both* must conspire. And, as the *Bridegrome*

grome here call's her *Sponsa mea*, *my spouse*, so must *shee* shew her selfe a true *Correlatiue*, and say, *Vir meus*, *my husband*, Ose 2. 18. And againe; *Dilectus meus mihi, & ego illi*, Cant: 2: 16: *My beloued is myne, and I am his.* Not, *he myne, and I myne owne*, to dispose of to *other* louers, at my pleasure; but, *he myne*, and *I, his*, wholy at *his* dispose. *He* more *myne*, than *his owne*, because he gaue himselfe, not onely *to*, but *for* mee; and *I* (againe) more *his*, than *myne owne*, because *He* is *more myne*, than I my selfe am. None so *greate*, none so *good* a *husband*, as *Christ*.

Ose 2: 18.

1 What *Soule*, that hath in her any sparke of a truly generous spirit, will not be most ambitious, to mary with so Greate a *Monarch*, as is *LORD* of *three* so greate *Kingdomes*, as are *Heauen*, *Earth*, and *Hell?* Of *Hell*, *Ad domandum. to vanquish it*. Of *Earth*, *Ad dominandum, to gouerne it*. And lastly, of *Heauen*, *Ad donandum, to reward vs in it*. In the *first*, he is *terrible*. In the *second*, *admirable*. In the *third*, more than most *amiable*.

2 Nay, *Quo iure, ô anima? With what æquity, ô soule, canst thou deny him thy loue*, *Quo nihil vilius, the cheapest thing thou hast*; (for it cost thee *nothing*:) who freely gaue thee his *loue*, *Quo nihil pretiosius, the dearest thing he had*; (for, it cost him his *life*:) and made him (in a better sense, than *Zippora* term'd *Moses*) *Sponsum sanguinum, a bloudy Husband?* It is obserued by *Artemidorus*, that σαυρῶσι ἀνδρὶ ἀγάμῳ γάμον προσημαίνει: *If a single-man dreame that he is crucified, the meaning of his dreame is, that he shalbee maried.* Whither this obseruation of his were any better,

Exod: 4: 26.

Artemidor: de somnior: interpret. l. 2: c. 58.

better than a *dreame*, I know not; but this I am sure of, that *Zacharie's* Prophetick Vision, of the *crucifying* of *Christ*, may very well receiue this interpretation; that *Christ* should first regenerate vs by the *water* of *Baptisme*, typically signified by that *water* which *issued out of his side*, and reconcile vs by the *bloud* of his *Crosse*, & then afterwards *mary* vs vnto himselfe; like as *Eue* was first made of a *rib* out of *Adam's* side, and then afterwards *maried* vnto him.

Zachar. 13.6.

Gen: 2:22.

3 Nay, *Quâ fronte, ô homo? with what face, ô man*, canst thou deny to make *Christ*, *Totum tuum*; *thy All in all*, who hath made thee *Totum suum*; *his All*, euen the *model* of *all his creatures*? Insomuch, that himselfe saith, *I, if I be lifted vp from the earth*, (speaking of his *exaltation* vpon the *Crosse*) *Omnia traham ad meipsum*; *will draw all things vnto my selfe*, Io: 12. Now, it's plaine, that he *drew* not any *other* creature to himselfe, but *man*; and therfore by *all things*, he there meaneth (*Man*) who *participateth* of the nature of *euery thing*. In his *haire*, & *nayles*, of the nature of a *Stone*, that is *Senseles*: In his *augmentation*, *nutrition*, & *generation*, of the nature of *Plants*, which are *Vegetatiue*: In his *sense*, his *irascible*, and *concupiscible faculties*, of the nature of *Beasts*, which are *Sensitiue*: And lastly, in his *Reason*, of the nature of *Angels*, yea, & of *God* himself too, which is *Reasonable*.

Lib. de doctrin: cord.

Io: 12 32.

Theophylact: in Luc. 10.

And now, seeing *Philtrum amoris amor*; *there's no loue-potion so strong to worke loue in vs, as is Loue it selfe*; what can the *soule* do lesse, than *loue* his *Loue*, who hath so *loued* her, being *first* in *louing*, *last* in *leauing*, and expecting none other *fruite* of his

his *loue*, than *Loue?* I told you before, that the πρόξενος, or *Pronubus*, or *First-mouer* of this *match* is *God* the *Father*: But now, for the endearing of this our *Ministerial office* vnto you, whereby we labour to endeare vnto you *Christ*; Let me further tell you, that the *Vnder-agents*, or *Instrumental Causes*, for the procuring, and working of the *Spouse's consent*, are *Ministers*, whom God hath assign'd, and call'd to that seruice. *Despondi vos vni viro Christo*, saith Saint *Paul*, 2 Cor. 11. *I haue betroathed you to one husband, that I may præsent you, as a chaste Virgine to Christ.* And Saint *Peter* made no less than *three thousand* such *Espousals* at one Sermon, Act. 2. 41. Happy *I*, if this Sermon of mine could make but *one*! Take no thought for a *License* for your selues; neither doubt ye, whither it be *lawfull* for *me*, so to *mary* you, though it be now in the heart of *Lent*. For, *Lent*, though a time of abstinence from *carnal mariages*, yet it is the chiefest time for this μυστήριον μέγα (as the Apostle call's it, Ephes. 5.) *this great Mystery of spiritual wedlocke* betweene *Christ*, and the *soule*; which, so long as *preaching* it selfe shall be in season, can neuer be out of season. *To vs hath God committed the word of Reconciliation: and we are Ambassadours for Christ, as though God did beseech you by vs*, 2 Cor. 5. 20. Could I *woo* but *one soule* this day in *Christ's* behalfe, (and, ô, let *euery one* of you striue to be that *one!*) How willingly would *Christ* himselfe runne forth to meete *Her?* How would he *coll*, and *kisse* her with the sweetest *kisses of his mouth?* How

1 Cor. 11. 2.

Act. 2. 41.

Eph. 5. 32.

2 Cor. 5. 20.

would he *hugg* and *embrace* her on euery side with the *armes of his* kindest loue? telling her, as he did
Luc. 19. 9. *Zachæus*, Luc. 19. *This day is saluation come vnto thine house*: Not onely vnto *thee*, ô *soule*, so ready to receiue, and welcome me; but vnto thy *body* too, which is *Domus lutea, that house of clay, wherein*
Iob 4. 19. *thou dwellest*, Iob 4. And, forasmuch as thou also art become the *daughter* of *Abraham*,

Connubio iungam stabili, propriamq; dicabo.

I will marry thee vnto me for euer in a perfit loue. And thou (for thy part) shalt not onely *Nubere in Domino, marry in the Lord*; (as women are will'd to
1 Cor. 7. 39. do, 1 Cor. 7.) but *Nubere Domino, marry the Lord* himselfe: Neither shalt thou be onely like St *Iohn's*
2 Ioan. 1. 1. Lady, *Electa Domina, an Elect Lady*, but *Electa Domini, one of the Lord's Elect*, because *Sponsa mea, my Spouse*. For now, hauing got thy full *consent*, *Nodus nectitur; the Mariage-knot is knit*, which is my
3. The MARIAGE-knott is knitt. *third* Point.

The *Inchoation* of this *Mariage* is in *Baptisme*, *Per verba de futuro, by words of the future tense*, when she doth *Fidem oppignorare, plight her troth* to *Christ*, and faithfully *promise* him, *to forsake the Diuel, and all his works*, and inseparably, for euer, to *cleaue* vnto him.

The *Confirmation* of it, is, at such meetings, as *this* is, vpon the *hearing* of the *Word* preached; as also, in that *other Sacrament* of the *Lord's Supper*, when, *lifting vp her heart vnto the Lord*, she *spiritually eate's his flesh, and drinke's his bloud*; and so, is *mystically incorporated* into him, and made, as the

Apostle

Apostle speake's of the *whole Church*, 1 Cor. 12. 12. ὁ Χριστὸς, *Christ himselfe*; euen *Christus mysticus*, *mystical Christ*, that is to say, *one mystical body with Christ*; and consequently, made *partaker* not onely of the *nature*, but of the *name* of *Christ*; like as *women* are made *portakers* of their *Husbands name*. 1 Cor. 12. 12.

But the *Consummation* will be at her *Coronation*, or *comming to the Crowne* in that heauenly Kingdome; when she shall be *Collectanea*, *in lecto complacentiæ*; *his bed-fellow*, *in the sweete repose of complete happines*.

1. In *Baptisme*, the *Bookes*, or *Couenants are drawne betweene them*.

2. In the *Lord's Supper*, they are *signed*, and *sealed* with the *Authentike seale* of *Gods Spirit*.

3. At the *Dissolution of soule and body*, the *mariage-feast of the Lamb is solemniz'd*, Apoc. 19. 9. *Et gaudebit Sponsus super Sponsam suam*; *and the Bridegrome shall for euer reioyce in his Spouse*, Esa. 62. Apoc. 19. 9. Esa. 62. 5.

1 The *Stipulation*, or *Desponsation* is in *faith*, (Ose. 2. 20. *Aust. de verb. Dom. 5. Luc. Ser. 29.*) 20. And therefore the *Septuagint*, (whom Saint *Austin* follow's) in sted of *De capite Amana* (in my Text) reade ἐλεύσῃ, καὶ ἐλεύσῃ ἀπ' ἀρχῆς πίστεως: *thou shalt come*, *and come thorow*, *Ab initio fidei*, *from the beginning of faith*.

2. The *Ratification* thereof, in *hope* of æternal life, that *Vbi vir*, *ibi & vxor*; *Where the husband is*, *there shall his wife be also*.

3. But the *Celebration* of it shall be in *loue*, by her mutuall coniunction with him, in the *Bride-bed* of glory, *Vbi idem velle*, *& nolle idem vnum facit spiritum*

Bern. vbi supra.

ritum de duobus; when (as Saint *Bernard* saith) *by willing, and nilling* (both) *one thing, they shall both, of two Spirits, be made one.* But, till she haue passed her *Consent*, and the *Mariage-knot* be knitt, she can neuer be well and properly term'd *his Spouse.* Neuer till then, but *then* she may.

Petr. Blesen. Ser. 29.

1. *Quia donis gratiarum subarrhata*; as *Blesensis* speake's: *because she hath receiued sundry gratious pledges, and assurances of his loue.* For, *Quod quisq; habet, hoc cuiq; arrha est*; *Whatsoeuer a man hath* (that is *worth* the hauing) *that's a loue-token.* Now, the *Loue-tokens*, which he bestow's vpon her, are of *three sorts*: *Dona naturæ*: *dona gratiæ*: *dona gloriæ*; *The gifts of nature*: *the gifts of grace*: and *the gifts of glory.* The gifts of *Nature*, are *Memory*, *Reason*, *Will*, wherein we excell bruite *Beasts.* The gifts of *Grace*, are *Faith*, *Hope*, and *Charity*, wherewith we ouercome the *Diuels.* The gifts of *Glory*, are æternal, and true *happines*; happy, and æternall *truth*; true and happy *æternity*; whereby we are made æqual with the *Angels.* Or, (as the same Author saith elsewhere) in *token* of his *loue*, hee giue's her *Monile in pectore, Annulum in digito, Dotem in iure hæreditario*; *A Brooch vpon her brest, a Ring vpon her finger*, and a royall *Dowry for her inhæritance. In pectore Ratio, in manu Operatio, in dote vtriusq; Remuneratio*: The *Brooch* (saith he) is *Reason*, the mother of discourse; the *Ring* to grace her *hand*, is *Good workes*; and the *Recompense of both* is her *inhæritance of a Kingdome.* In a word; besides the assiduity of his *gifts* and *benefits* that he bestow's vpon

Hugo de S. Vict. Erud. Theol. ex Miscell. 2. l. 3. tit. 53.

Idem ex Miscel. 2. l. 4. tit. 62.

vs

vs, lest we should forget *Nimiam charitatem* (as the Apostle, call's it, Ephes. 2. 4.) *that too-too great loue* of his, in dying for vs, and *bury* it in the *same graue with him*, as women are wont to do, when they *shift husbands*; (as a *new* come's in place, still they forget the *old*) he hath also left behinde him, (as *Louers* do at parting) *Amoris sui pignora, & memoracula, certeine pledges, and remonstrances of his loue*, Luc. 22. 19. And can we possibly *forget* him, *Quo pascimur, & potamur? whose body and blond, are our meat and drinke*; seeing King *Artaxerxes* his Courtiers writ themselues *Memores salis, mindefull of the salt* they ate in the King's Palace? 1 Esdr. 4. 14.

Ephes. 2. 4.

Luc. 22, 19.

1 Esdr. 4. 14.

2ly. She is call'd the *Spouse* of *Christ*, *Quia illi casto amore sociata*; *because shee is ioyned vnto him in a chaste and spotles loue.* Shee hath, now no longer, *Vagas libidines, loose* and *wandring lusts*, to run after *many louers*, as she was wont; but, being *regenerate*, and *made a new creature in Christ*; and so, *Consors diuinæ naturæ, partaker of his diuine nature*, 2 Pet. 1. shee abandon's all spiritual *fornication*, whither with *idols*, or with *diuels*, or with any of the *creatures*, by fixing her *loue* vpon them; and deuote's herselfe wholy to the *loue* and *seruice* of *Christ*; as knowing, that *He* is *Deus zelotes, a iealous God*, Exod. 20. who will haue no *coparteners* in his *loue*, but *will destroy all them that go a whoring from him*, Psal. 73.

2 Pet. 1. 4.

Exod. 20. 5.

Psal. 73. 27.

3ly. She is call'd the *Spouse* of *Christ*, *Quia semine cælestis doctrinæ impregnata*, *because* shee *is*

Theodorit. in loc.

is impregnate with the fructifying seed of his heauenly word. Shee doth not *strangle* it the *womb* (as the manner of *harlot's* is) ere euer she bring forth, but by frequent *reading*, and *hearing*, and *meditating* thereupon, labour's to *preserue* it, that she may haue a fruitefull *off-spring* of *good workes*, and do *all*, and *onely* that, which is pleasing and acceptable in his sight.

4ly. Shee is call'd the *Spouse* of *Christ*, *Quia omnibus Sponsi bonis dotata*, *because Christ himselfe hath endowed her with all the goods and graces of his holy Spirit*, which were all *conueyed* vnto her, vpon her *mariage* with him. So that, she may truly say of her *husband Christ*, as the *Wiseman* saith of him vnder the person of *wisdome*, Sap. 7. *Venerunt mihi omnia bona pariter cum illâ: All good things together came to me with him, and innumerable riches in his hands.* *Christ* himselfe (with all that is *His*) is *Hers*, 1 Cor. 3. The sweetest names that are, (by Saint *Bernard's* account) are *Sponsus*, and *Sponsa*; *Bridegrome*, and *Spouse*. For, they haue all things *common*, nothing proper, nothing in seuerall. They haue (both) *one* inhæritance, *one* house, *one* table, *one* bed, *one* flesh. Yea, so strong is the *true-loue-knott* of *mariage*, that it's stronger than the strongest *knott* of *natural loue*, which is betwixt *Parents*, and their *Children*. For, when that *slipp's*, yet this must *hold*. *Father*, and *mother*, and all must be *forsaken*, rather than this *knott broken*, Matth. 19. 5.

Sap. 7. 11.

1 Cor. 3. 22.

Bern. in Cant. Ser. 7.

Matth. 19. 5.

But, there is more than all this, betwixt *Christ*, and his *Spouse*. For, *they two*, are not *Caro vna*, *one*

flesh

flesh onely, as are *man*, and *wife*; but *Spiritus vnus*, *one Spirit*. For, *he that is ioyned to the Lord, is one Spirit*, 1 Cor. *6*. 1 Cor.6.17.

O what a comfort may this be to each faithfull soule; that she is for euer *maried* to such a *husband*, as is *Christ*, neuer to be *diuorced* from him, but onely for *spiritual Adultery!* And that, not ouer-hastily, neither. For, if God's *Law* haue prouided, that a *husband* should not *dismiss* his *wife*, without due *pausing* vpon it before; *Vt in dissidium animus præceps, libelli conscriptione refractus, desisteret*; *that the heat of his passion might coole, in the space, while his bill of diuorce was writing*; What then shall we thinke of *Christ* the *Lawgiuer*, whose *loue* doth infinitely surpass other *husbands Loue?* Doubtles, so far will *He* be from a *rash diuorce*, that when, by reason of her sins, he hath giuen her a *bill of diuorce*, and *put her away*; yet, vpon her *returne* in true and humble submission, he will kindely and louingly *receiue* her againe. Deut. 24.1. *Viguer. institut. tit. de Lege Euangel.* Ier.3. 1.

5ly. She is call'd the *Spouse* of *Christ*, *Quia in thoro quieto in æternum est ei sociandа*, *because hereafter she shall for euer liue and lodge with him in the bed of euerlasting security*; when she shall be (as *Greg. Nyssen* speake's) οὐκ ἔτι μνήστη, ἀλλὰ νύμφη: *now no longer so strange* to her *husband Christ*, as to be still *wooed* and sued vnto for her *loue*, *but so inwardly familiar* with him, as to *loue her selfe* the more, the more she *loue's him*, and to be wholy *rap't* and *rauish't* with the vnspeakable *ioyes* of his *loue*. *Hug. de S. Vict. Erud. Theol. ex Miscel. 2. l. 4. tit. 81.* *Greg. Nyssen. in Cant. hom. 8.*

And here, behold an *endless solace* for the *espou-*

sed soule! Death it selfe, which put's a *diuorce*, as betweene *soule*, and *body*; so betweene *other husbands*, and their *wiues* too, (for, *if the husband bee dead, Liberata est vxor à lege viri; the wife is at liberty to mary whom she will:* Insomuch, that some are of opinion, that, if *Lazarus* would haue *resum'd* his *wife* after his resurrection, he must haue *renew'd* his *contract* with her, and *knitt* the *knott* anew) Yet can it not make a *diuorce* betwixt *Christ*, and the *Soule*. This *loue-knott* is stronger than *death* it selfe. For, how should *death* haue power ouer that *mariage*, whose *accomplishment* is not till *after death*?

1 Cor.7. 39.

Discip.de temp. Ser.143.

6ly. And lastly; She is call'd *Sponsa mea, my Spouse*; (the *Spouse* of *Christ*) *Quia omnibus alijs Sponsis prælata*; both *to difference her from all other Spouses*; as also, *to shew the excellency of her mariage aboue all other mariages.*

1. The old saying, is; *That mariage can neuer prosper, where Iesus is not bidden to the Brideale*; but, that mariage (say I) cannot choose but *prosper*, where *Iesus himselfe* is pleased to be the *Bridegrome*.

2. *Other mariages* (they say) *are written in heauen.* It's most true of *this*. For, there hath Christ a *Register* of the *names* of all his *Wiues*. *In this reioyce, that your names are written in heauen*, Luc. 10. 20.

Luc.10.20.

3 In *other mariages*, *Repentance* commonly *come's after*, sobbing out these, and the like doleful ditties;

Αἰδ' ὄφελον ἄγαμοι τ' ἔμεναι, ἄγονοι τ' ἀπόλοιτο!

O that I had neuer knowne either wife, or childe! And againe; —— *Nec sine te, nec tecum vivere possum;* Ah, the *misery* of *mariage*, *when a man can neither tell how to liue with, nor yet without a wife!* But, in *this mariage*, all the *Repentance goeth before. Pœnitentia non pœnitenda;* 2 Cor: 7. *A repentance not to be repented of, goeth first*; and *Coniugium non pœnitendum; a mariage not to be repented of, follow's after.*

Suēton: in August: c: 65: ex Homer.

2 Cor: 7: 10:

4 In *other mariages* (saith St *Ierome*) *Virgines corrumpuntur, Virgins are deflowered, and corrupted*; but, in *this spiritual mariage*, *Corruptæ, virgines efficiuntur; Such as haue ben corrupted, become virgins.*

Hieronym.

5 Nay, *this mariage* make's the *Soule* not onely, of an *harlot*, a *virgin*; but, of *poore*, *plentiful*; of *deformed*, *beautiful*; of *vile*, *honourable*; of *base*, *noble*; of a *bastard*, *legitimate*; of a *bond-maide*, a *daughter*; of a *seruant*, a *sister*; of a *sister*, a *spouse*; and of a *spouse*, an *Inharetrix of the kingdome of heauen.*

By this litle which hath ben saide, I haue giuen you a glimps of the incomparable *happines* of *this mariage*. *Gustate hic, videte illic*; Ye can *here* but *taste* it, but *hereafter* ye shall *see* it: And (as the Proverb is) ὅσῳ ἂν ἴδῃς, ἐρᾷς: *the more ye see it, the more ye shall loue it, and loue to see it.* They say, *Cælebs, à vitâ cælicâ; A single man* hath his name of that *heauenly life* he liueth, in comparison of the *maried*. But, *here* it's quite *contrary*. For, there's none leadeth a *heauenly life*, but the *maried soule*. And, if *other mariage* be a *Hell vpon earth*, (as it is, when the *Wife* is a *Diuel*,) surely, *this* must needes be a *Heauen vpon earth*;

Bern:

earth; because, by it, the *Soule* is *incorporated into Christ*; and so, mystically made (as before I noted) ἑνὶ σώματι, *Christ himselfe*. But, *Va soli*; *Wo*, & a thousand woes *to that soule*, that will needes *leade* a *single life*, and refuse to make *Christ* her *Husband*; vsing him, as the *Harlot* (in the Comœdy) did her *Louer*, *Pra amore exclusit foràs*; *shutting the dore of her heart against him, for mere loue*. Wherefore, as the *Son of Sirach* aduiseth, c: 7: 25: *Marry thy daughter to a wiseman, so shalt thou performe Opus grande, a meighty mater*; So, let me aduise euery one that heareth me this day; *Marry* thy *soule* vnto *Christ*, *the wisdome of his Father*, *so shalt thou performe a mater* no less *meighty*, than is the *euerlasting welfare* of thy soule. Now, because (as *Garranza* saith) *Beneficium datur propter Officium*; *where a benefite is receiued, there a duty is expected*; seeing *Christ* is neuer a whit the better for this *match*, but the *soule* much, and many wayes the better for it; I come now to my *fourth*, and *last* point; *Officium quaritur*; to wit, *the Duty which she owe's to her Husband Christ*: wherein I must must not forget myne owne duty, to be briefe.

1 Cor: 12: 12. Eccles 4.10.

Eccles 7: 25.

Garranz: serm: ad Patr: Trident.

4 *A DVTY required of the Spouse.*

1 And first, shee must not refuse, *Viri Insignia gestare, to beare her Husband's Armes*, which is *Crux Rubea*; *a Red Cross in a Sanguine-fielde*; but, account it, not onely her *dignity*, and *honour*, but her *ioy*, and her *crowne, to take vp her Cross, and follow him*.

Iac: 1: 2: Luc: 9: 23:

2 As she must not be Ἄζυγος, a daughter of *Belial*, *Sine iugo, without a yoake*; so, neither must shee ἑτεροζυγεῖν (as the Apostle speake's, 2 Cor: 6:) *draw in*

2 Cor: 6: 14.

in a contrary yoake to her Husband Christ. And therefore, not in the *yoake* of that *Antichrist* of *Rome*, who (by *Bellarmine*) is but falsly, and sawningly call'd *Sponsus Ecclesiæ, the Husband of the whole Church.* For, then it wilbe (as the Proverb is) Ἀγάμου γάμου, *a mariage vnworthy the name of a mariage.* But, because *In Christi iugo dulcis tractus; It's sweete drawing in Christ's yoake;* she must be σύζυγος, or *Coniux Christi*, (so call'd *A iugo*) a *yoake-fellow with Christ, taking his yoake vpon her*, as himselfe willeth her, Matt: 11: 29. I say, a *yoake-fellow* with *Christ*, who is indeede *Sponsus Ecclesiæ, her husband*, and the *husband of the whole Church*; like as St *Paul* call's *Gaius, his hoste, and the hoste of the whole Church*, Ro: 16.

Bellarm: de Concil: author: l: 2: c: 17:

Matt. 11:29:

Ro: 16: 23.

3 She must not be so *wedded* to her *owne will*, as to cross, and oppose her *Husband's will*, as if she would contend, and *try masteries* with him; but, forasmuch as he hath made the *Soules* of all the faithful (*cõexecutours* of his *last Will*, and *Testament*; she must wholy *resigne* herselfe to her *husband's will*, and say to him, what himselfe hath taught her, Matt: 6: and what himselfe also sayde to his Father, Luc: 22: *Fiat voluntas tua; Not my will be done, but thyne.* And, as *Sarah obeyed Abraham, and called him Lord*, 1Pet: 3: so must *shee*, the *God* of *Abraham*, and call *him Lord.* She must be like the *Mary-golde*, commonly call'd *Solsequium*, but (by *Alexander Neckam*) *Sponsa solis, the Spouse of the sunne*; because she open's her leaues at the sunne-rising, and shutt's them not againe till his going downe. *His will* must be the *rule* of all *her actions.*

Matt. 6: 9.
Luc: 22: 42:

1 Pet: 3: 6:

Alex: Neckam: l: 2: de nat: rer:

Vxor,

Martial. *Vxor, vade foras, aut moribus vtere nostris;*
If she will not submitt her will to his, she is no wife for him; Idem. —— *Vxori nubere nolo mea; Christ will not haue his wife to be his Maister.*

4 She must not *lowre* vpon those, whome her husband *loues*; but, forasmuch as her litle respect of *them*, will bewray in her a disrespect of *Him*, and an indignity done to *them*, redounds to *Him*; (for, *Quod vni ex minimis istis, & mihi*; they be his owne words, Mat: 25: *what ye do to one of the least of them, ye do to him*) Mat: 25.40. she must therfore make much of all *His friends*, saying with the Prophet *Dauid*, Psal: 119: *I am a companion of all them that feare thee, and of them that keepe thy præcepts.* Psal: 119.63.

5 She must *mourne*, and *take on* (as *good wiues* vse to do) when she seeth her *husband* any way *grieued*, or *discontented*; but especially, if (either through *ignorance*, or *infirmity*) herselfe haue ben the cause of his *contristation*: And must therfore, in all humility, *cry him mercy*, hauing *Gemitum in pectore, singultum in gutture, fletum in facie*: *groanes in her brest, sighes in her throate*, and *teares in her eyes*; Teares of *kindenes*, and *sorow* (both) to thinke, that she hath made her *husband sory* by her sins. Then shall she not neede to doubt, but that (as *good husbands* are wont to do) he will *winke* at *small faults*, and *beare with her*, *as with the weaker vessell*, 1 Pet: 3, Hug: de S: Vict. ex Miscel: 2: l. 4. tit: 66: 1 Pet: 3: 7:

6ly, and lastly, As the *good wife*, when her *husband* is gone from home, think's euery *houre*, a *yeare*; euery *minute*, a *moneth*, till he returne; whereas the *Harlot*

is

is *glad* of the opportunity of her *husband's absence*, that then shee may freely *embrace the bosome of a stranger*; so, how soeuer it *gladd's* the *soule* of the *wicked*, to thinke, that *Christ* is *gone* so *long* a *iourney*, as to *heauen*, and will not *come againe*, till his *appointed day of iudgement*; yet, must the *righteous soule long*, and *sigh*, and *pant*, and *thirst* after that *Dies Criticus*, that *Greate Criticke day* of his *coming*, which to her shalbe καιροὶ ἀναψύξεως, *a time of refreshing*, Act. 3: He, in the Gospel, excused his *not coming* to the feast, by *Vxorem duxi, I haue maried a wife, and cannot come*, Luc: 14. But, she must remember, that *Marito nupsi*; *She hath maried an husband, euen Christ the Lord*; and therfore *Vocat? venien dum: If he call, she must come*. And, if *He long* for *her coming* to *Him*, saying (as in my text) *Come, Come, Come*; ought not *She* much more to long for *His coming* to *Her*, and say *AMEN* to his *speedy coming* (as Apoc: 22:) *Amen, Euen so, Lord Iesu, come quickly*. And, if (as St *Ierome* saith) *Tanto maiori studio placendi opus est, quanto maior ille est, cui placendum est*; *We had neede be somuch the more carefull to please, by howmuch the greater he is, whome we are to please*; ought she not to be at least as carefull, to *præpare*, and *addresse* herselfe *In occursum Iesu*; *to meete Iesus her Sauiour*, as was that wicked *Iesabel*, to *paint* her *face*, & *tire* her *heade*, & *tricke vp herselfe*, *In occursum Iehu; to meete Iehu her murtherer?* 2 Reg. 9. Would she but *wash* her *face* with the *water* of *repentant teares*, *Vt super nivem dealbetur*; that (with *Dauid*) she may be whiter *than snow*, and *trimme* vp herselfe ἐν ἐσθῆτι,

Prov. 7. 10.

Act. 3. 20.

Luc, 14. 20.

Apoc. 22. 20.

Hieronym.

2 Reg. 9. 30.

Psal. 51. 9.

Iac.1.25. *τέλειον, by* St *Iames his Glass*, the *perfit law of liberty*, the sacred *word* of *God*; then could not the *Greate King* Psal.45.11. choose, but *Decorem eius concupiscere, take pleasure in her comelines*; *Comelines* in her *words*; *comelines* in her *deeds*; *comelines* in her *thoughts*; for, she would neither *speake*, nor *do*, nor *thinke* ought, but what is *comely*. Yea, then should shee not faile, but finde by *experience*, (what now shee knowe's but by *speculation*) *How good & ioyfull a thing it is*, *Christ, and his Spouse to dwell together in vnity*. In *Vnity* with *Themselues*, and in *Vnity* with that *Diuine Trinity*. To whome be all honour and glory, might and Maiesty, dignity and dominion, this day, and for euermore. *AMEN.*

FINIS.

Faults escaped in some of the printed Copies, which the Curteous Reader's pen will easily amend.

Ser. 1.

P. 10. *Of the soule, as wings do the nakednes.* (*omitted*) *lin.* 1.

Ser. 2.

P. 16. *Cassidor* (*for*) *Cassiodor. lin.* 13.
P. 17. *Animal* (*for*) *Animate. Inanimal* (*for*) *Inanimate. lin.* 31.
P. 26. πλάτα (*for*) πλάτλες. *lin.* 4.

Ser. 3.

P. 20. *Alij furantur.* (*omitted*) *lin.* 12.
P. 22. *Is is* (*for*) *it is. lin.* 25.

Ser. 4.

P. 1. *Both* (*omitted*) *lin.* 18.
P. 15. *Vnto you* (*for*) *you vnto. lin.* 5.
P. 20. *In* (*omitted*) *lin.* 2.